

Division

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Rev. Charles Hodge, D. D.
With A Respects of his
Friend & Brother,
R. Anderson.

July 30, 1856.







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MINUTES

OF THE

GENERAL MEETING

OF THE

✓ AMERICAN MISSIONARIES OF THE BOMBAY PRESIDENCY,

HELD AT AHMEDNUGGUR,

DECEMBER, 1854,

ON OCCASION OF THE VISIT OF A DEPUTATION FROM THE PRUDENTIAL COMMITTEE

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

BOMBAY:

AMERICAN MISSION PRESS:

T. GRAHAM, PRINTER.

1855.

*Minutes of the General Meeting of the American Missionaries of the Bombay Presidency, held at Ahmednuggur, December, 1854, on occasion of the visit of a Deputation from the Prudential Committee of the American Board of Commissioners for Foreign Missions.**

FIRST SESSION.

December 6, 3 P. M.

Met at the house of Mr. Ballantine the following persons;—

Rev. RUFUS ANDERSON, D. D.	}	Deputation.
„ AUG. C. THOMPSON		
„ S. B. MUNGER	(1834)	Missionary at Bhingar.
„ H. BALLANTINE	(1835)	„ „ Ahmednuggur.
„ S. B. FAIRBANK	(1846)	„ „ Bombay.
„ R. G. WILDER	(1846)	„ „ Kolapur.
„ ALLEN HAZEN	(1847)	„ „ Ahmednuggur.
„ WILLIAM WOOD	(1848)	„ „ Satara.
„ GEO. BOWEN	(1848)	„ „ Bombay.
„ WM. P. BARKER	(1853)	„ „ Ahmednuggur.

The meeting was opened with prayer by Dr. Anderson.

Messrs. Fairbank, Hazen, Wilder and Wood were appointed a Committee to nominate officers; and reported recommending Mr. Ballantine as Chairman, Mr. Bowen as Clerk.—*Adopted.*

Further that Mr. Barker be Joint Clerk.—*Adopted.*

The Instructions of the Prudential Committee of the A. B. C. F. M. to the Deputation, were communicated to the Meeting by Dr. Anderson and read by the Clerk. The following is a copy:—

* The proceedings here printed, *for private use*, are those of the General Meeting of the American Missionaries. The Deputation, though assisting in the deliberations of the meeting, did not vote in any case; and they reserved to themselves and to the Prudential Committee the adoption, or otherwise, of the opinions and recommendations embodied in the proceedings.

Instructions for the Rev. Rufus Anderson, D. D. and the Rev. Augustus C. Thompson, Deputation of the Board of American Commissioners for Foreign Missions to the Missions in India.

The powers of the Deputation are expressed in the following resolution adopted by the Prudential Committee at a meeting held April 25, 1854; namely:—

“*Resolved*, That the Rev. Rufus Anderson, D. D., Senior Corresponding Secretary of the Board, and the Rev. Augustus C. Thompson, one of the members of the Prudential Committee, be, and they hereby are, appointed Agents and Representatives of the American Board of Commissioners for Foreign Missions, to visit their Missions in India, with full power and authority to give such directions to the several Missions, which shall be visited by them, as they shall judge that the best interests of the Missions demand, in all cases in which it shall be their united judgment that the exigency is such as will not justify delay for the action of the Prudential Committee;—provided, however, that the action of the said agents and representatives shall in all things be subject to the revision of the Prudential Committee; and that they shall not be at liberty to make appropriations of money other than those made by the Prudential Committee.”

1. By means of this Deputation the Prudential Committee seeks to do that for the several India Missions, which cannot be accomplished effectually by mere correspondence. The grand object is not the survey of the country, nor of its people and their pagan manners and institutions, but to confer with the missionaries residing on the ground, individually, and in their collective capacity as missions.

In each of the missions of the Board, after such visits to the several stations as time shall permit, the Deputation will request the members of the mission they are visiting to assemble for free conference and discussion on such subjects as the Deputation or the Mission itself shall desire to receive particular attention; and the Deputation are authorized to make such provision as they deem proper for defraying the expenses of the meeting. Some convenient way will of course be devised for embodying the proceedings of these meetings, so as to make them most available for the use of the Prudential Committee; and the Deputation, in transmitting those proceedings to the Missionary House, will be expected also to signify how far their views coincide with those of their brethren.

2. It is made the duty of the Deputation everywhere to see how far the oral preaching of the Gospel is actually the leading object and work of the missions; and to exert themselves, fraternally, to encourage the determination of every brother and sister “to know nothing” among the heathen “but Jesus Christ and him crucified.”

3. It is a leading object with the Committee, in sending this representation, to ascertain for their own guidance more clearly than they have been able hitherto to do by correspondence and by conference with missionaries on their visits home, to what extent, in India, the missions of the Board are prepared to rely on the oral preaching of the Gospel, and

to dispense with the pioneering and preparatory influence of Schools; and especially of Schools in which the use of the English language is a prominent and characteristic feature.

4. As the Mahratta Missions will be the earliest visited, the most perplexing and difficult of all the questions that will require their attention, and which was one of the special reasons for their appointment, will be among the first that call for settlement; namely "How far the institution by Scotch and English Societies, of large and expensive schools in the great cities, resembling those of the East India Government in every thing but the exclusion of Christianity, is a reason why the Board should institute similar schools in Bombay and Madras." An early settlement of this question is much desired by the brethren of the Mahratta Missions, and by the Committee, but it is not made incumbent on the Deputation to give an opinion before visiting the Madura and Ceylon Missions, should they need the additional information to be obtained in those quarters.

At present, it is the strong persuasion of the Prudential Committee, that no School can properly be sustained by the funds of the Board, in which the vernacular language is not the grand medium of instruction; and the Deputation will not feel at liberty to do any thing contrary to this persuasion, without what shall seem to them very conclusive reasons.

5. It is time to inquire more earnestly as to the place which Schools ought to hold in the system of missionary efforts among the heathen. And the Deputation is instructed to procure an answer, as far as possible, to the inquiry, whether, in general, missionary Schools should not be restricted to converts and stated attendants on preaching and their children. The chief doubt of the Prudential Committee is, how far there are features in the present transition state of the India population, that should retard the strict application of this rule to the missions under the care of the Board; nor should the feelings, habits and long cherished views of many of our respected brethren in the India missions, be by any means disregarded. On this subject the Deputation will secure the most unrestricted interchange of views with their brethren in each of the Missions, and as far as may be with the brethren of the British missions.

6. The Committee have never been able to appreciate the reasons for so great a delay in putting native converts into the ministry, and into the pastoral office. To this highly important point, therefore, the Deputation will give particular attention.

7. It has seemed to the Committee, that the procuring of houses of worship in India, except for the use of the missionaries in the first instance, is not among the duties incumbent on the churches of America, but they should be furnished by the natives themselves; and that where aid from us is deemed expedient, there is nothing in the history of apostolic times, nor of the early periods of modern evangelical churches to justify an expenditure with a view to securing architectural effect. The financial importance of this subject will secure for it the attention of our brethren of the Deputation wherever they go.

8. Our Printing Establishment at Madras is valued at thirty thousand

dollars, and has large provision for job printing in English. The Deputation is instructed to enquire, whether the cause of missions would suffer, were this establishment reduced to a strictly Tamil basis. The large establishments at Bombay and Jaffna will also be subjected to similar inquiries.

9. The natural tendency of organizations is to merge the individual in the community. The Deputation is to observe what effect this principle has in the missions, and how it may be so far counteracted as to secure a healthful and proper degree of individual liberty and responsibility.

10. The employment, education, salaries and supervision of native helpers, will be another object of great interest and importance.

11. It has seemed to the Committee, that of late years and in some of the Missions, there has been an increasing disposition to form plans so as specially to reach and affect the brahmans, and other high classes. The arguments for a higher education are based somewhat on this. The Deputation will ascertain whether there is any undue tendency in this direction, having in view the apostolic precedents, and the result of apostolical labors.

12. Although the Committee have thus called the attention of the Deputation to some prominent topics to which their enquiries should be directed, it is not intended to restrict them in their investigations; but taking the Resolution by which they are appointed as their commission, they will act in view of the solemn responsibilities placed upon them, and possess themselves of all such information as they shall judge will be of service to enlighten the Committee and the Board in the prosecution of their great work, and adopt all such measures, within the scope of their authority, as they shall judge that the interests of the various missions may require.

13. The Prudential Committee need not bestow upon these beloved members of their Deputation words of commendation to their brethren and friends of the missions. Possessing the utmost confidence and love of the Committee, and worthy of the highest respect and affection of all men, they are entrusted with this important service, knowing as we do that, with the blessing of God, rich and permanent benefits to all concerned will result from their embassy.

May they come to the Missions full of the blessings of the gospel of peace; may the communion of the Holy Ghost be with them and the Missions in all their conferences; and may their report raise the affections and quicken the zeal of their fellow Christians at home.

On behalf of the Prudential Committee of the American Board of Commissioners for Foreign Missions and by their order.

WM. J. HUBBARD, *Chairman of Prudential Committee.*

S. B. TREAT, *Clerk* " " "

Missionary House, Boston, July 28. 1854.

It was suggested that there should be a *Committee of business.*—*Approved.*

Messrs. Hazen, Fairbank and Wilder were appointed such a Committee.

It was suggested that there should be a *Committee on Devotional Exercises*.—*Approved*.

The Chairman, and Messrs. Munger and Wood were appointed such a Committee.

The following Resolution was submitted, and adopted:—Resolved, that the ladies of the Mission be invited to be present at the meetings.

Devotional Exercises followed. The Scriptures were read by Messrs. Ballantine and Bowen, and Messrs. Ballantine, Thompson, Bowen and Wilder led in prayer.

Adjourned at 5 P. M. till Thursday, the 7th, at 9. A. M.

SECOND SESSION.

Thursday, Dec. 7, 9 A. M.

Met at the same place. Present, the same brethren; also Miss Farrar, Mrs. Ballantine, Mrs. Hazen, Mrs. Barker and Mrs. Munger. Opened with prayer by Mr. Barker.

Dr. Anderson read a Statement of the views of the Deputation as at present informed, upon the subjects which they supposed would be discussed by the Meeting. The reading of this occupied fifty minutes.

The Committee on Business reported in favor of taking up for discussion the following subject.

What should be the controlling object in Missions to the heathen?—whether the conversion of sinners, the gathering of these converts into churches and the ordaining of native pastors over these churches,—whether to operate on men as individuals or as communities,—how this should affect our plans and govern in the distribution of funds by the Prudential Committee,—how far this accords with apostolical usage.

A discussion on the above topics ensued, in which all the brethren took part.

Adjourned at 4 to 1 P. M. to meet at 3 P. M.

Closed with prayer by Mr. Fairbank.

THIRD SESSION.

Thursday, Dec. 7, 3 P. M.

Met at the same place. Opened with prayer by Mr. Hazen. Present the same brethren and the Rev. Lemuel Bissell, (1851), Missionary at Seroor.

Mr. Hazen, on behalf of the Business Committee, reported

proposing that Committees should be appointed on the following subjects; the report was adopted and the Chairman named for the Committees the persons below specified;—

1 Controlling object in Missions to the Heathen ;	Messrs Munger, Wilder, Barker.
2 Preaching ;	„ Ballantine, Munger, Bowen.
3 Native Churches and Pastors ;	„ Ballantine, Fairbank.
4 Education in Common Schools and for Teachers and Catechists ;	„ Hazen, Ballantine, Bissell.
5 The Printing Establishment ;	„ Fairbank, Wilder.
6 Results of past Missionary effort in the Maráthí country ;	„ Fairbank, Hazen, Bowen.
7 Temporal aid from Mission funds for indigent Native Christians ;	„ Bissell, Fairbank.
8 English High School at Bombay ;	„ Bowen, Fairbank, Wood.
9 Native Teachers and Catechists ;	„ Wilder, Wood, Hazen.
10 Caste and Polygamy ;	„ Wood, Bissell, Bowen.
11 Extension ;	„ Munger, Barker, Wood.
12 Translation of the Bible ;	„ Ballantine, Fairbank.
13 Visits to America ;	„ Hazen, Fairbank, Munger.
14 Buildings ;	„ Fairbank, Hazen, Barker.
15 Salaries ;	„ Fairbank, Bissell, Ballantine.
16 Grants in aid ;	„ Bowen, Bissell, Wood.
17 Estimates and Appropriations ;	„ Hazen, Fairbank.

The following subject was introduced for discussion :—
Results of past efforts in the Marathi Country.

A discussion followed in which all took part. The causes of the comparative want of success among the resident population of Bombay and Ahmednuggur, were inquired into; and the strength of Caste and of European counter influence were mentioned. The relative importance of adult converts, also of Mahár converts, was somewhat discussed: also, whether the want of men devoted exclusively to the oral preaching of the Gospel, was a cause of said want of success. Adjourned at $\frac{1}{2}$ past 5 P. M. to meet at 9 A. M. on Friday. Closed with prayer by Mr. Munger.

FOURTH SESSION.

Friday, Dec. 8, 9 A. M.

All present.

Mr. Bissell read a portion of Scripture and led in prayer.

Arrangements were made for religious services during the Meeting.

Subject for discussion,—

Preaching, its history in the Missions; difficulty in obtaining congregations; present amount of preaching; what should be attempted in chapels, chaudiés, streets and conversationally, in cities and villages, in preaching tours, village sojourning, village stations and concentration of labor in particular districts; in short, the whole subject of making known the Gospel in this land by means of preaching.

All the brethren gave, in succession, the results of their experience with reference to the subject of Preaching.

Adjourned at 1 P. M. to meet at 9 A. M. on Saturday.

Closed with prayer by Mr. Wood.

FIFTH SESSION.

Saturday, Dec. 9, 9 A. M.

All present. Additional, Mrs. Wilder, arrived from Seroor.

Dr. Anderson read a portion of Scripture and led in prayer.

The Committee on Buildings were directed to prepare estimates of the expense of building houses for missionaries at out-stations.

The subject of *Preaching* was resumed and somewhat further discussed.

The following subject was then taken up and discussed:

Native Churches and Pastors,—evidence of piety to be required for a public profession,—in what circumstances churches should be formed,—pastoral care,—their relations to the Mission,—relation of missionaries to them,—what they should do towards the building of their houses of worship, the supporting of their pastors and the education of their children,—why no native pastorate heretofore,—whether natives should be ordained evangelists,—licensing,—whether all should be alike educated,—the various kinds of education,—use of the English language in educating preachers,—salaries,—whether it be expedient to connect them with missionaries in ecclesiastical bodies,—employing native pastors occasionally in home missions,—adaptation of natives to preaching,—value of their preaching.

Of the above general subject, only the following particulars were discussed:—Native churches,—evidence of piety to be required for a public profession.

Adjourned at $\frac{1}{4}$ past 1 P. M. to meet on Monday the 11th at 9 A. M.

Closed with prayer by Mr. Ballantine.

SIXTH SESSION.

Monday, Dec. 11, 9 A. M.

All present, with the exception of Mr. Thompson, who was absent for a part of the Session on account of indisposition.

Mr. Barker read a portion of Scripture and led in prayer.

Returning to the subject of *Preaching*, the question, whether Missionaries should conduct formal services in English, was discussed.

The general subject of *Native Churches and Pastors* came up again, and the following particulars were discussed: In what circumstances churches should be formed,—what is the minimum number of converts necessary to form a church,—pastoral care,—relation of pastors to the churches,—whether missionaries should ever be pastors,—relation of missionaries to the pastors and native churches,—what native Christians should do towards building churches, supporting pastors, educating children,—whether natives should be ordained evangelists,—licensing,—whether Mahár assistants should be licensed,—whether all should be alike educated,—whether native candidates for the ministry should ever be required to learn the original languages,—whether they should be encouraged to learn English,—salaries.

Adjourned at 1 $\frac{1}{4}$ P. M. to meet on Tuesday, 9 A. M.

Closed with prayer by Mr. Bissell.

SEVENTH SESSION.

Tuesday, Dec. 12, 9 A. M.

All present.

Mr. Bowen read a portion of Scripture and led in prayer.

The subject of *Preaching in English* was briefly resumed.

The following subject then came up for discussion:—

Education in Common Schools and for Teachers and Catechists; history and expediency of common schools with heathen teachers—expediency of heathen schools with Christian teachers,—number of conversions in common schools,—claims of the children of native Christians on the Mission for education,—ought schools to be restricted to them,—what limits should now be set to boarding-schools for males and females,—education required by native teachers and catechists,—importance of cultivating a knowledge of the vernacular language,—should English be taught in any of these schools?

Discussion on these topics ensued.

Adjourned at 11 P. M. to meet on Wednesday, 9 A. M.
 Closed with prayer by Mr. Hazen.

EIGHTH SESSION.

Wednesday, Dec. 13, 9 A. M.

All present.

Mr. Fairbank read a portion of Scripture and led in prayer.
 Some discussion took place on the subject of Boarding schools for females.

This meeting having been invited to assist in the Ordination of Haripant Rámehandra and Rámkrishnapant Venáyak Modak as pastors of churches in Ahmednuggur, accepted the invitation; and having been present at the examination of these young men and found it satisfactory, voted to proceed to their ordination at 3 o'clock this P. M. assigning the parts of the service according to the following arrangement:—

Mr. Bissell, the opening services.

„ Fairbank, Prayer.

„ Ballantine, Sermon.

„ Wilder, Ordaining Prayer.

Dr. Anderson, Charge to the Pastors,
 interpreted by Mr. Ballantine.

Mr. Thompson, the Right hand of Fellowship,
 interpreted by Mr. Hazen.

„ Bowen, Address to the people.

The following subjects were then discussed:—

The Printing Establishment;—The extent of it—what it has issued,—job printing and profits,—the Dnyánodaya and other periodicals printed,—how far it can now be reduced,—when reduced, whether an active clerical superintendence cannot be superseded,—past influence of its establishment,—how to guard against its great centralizing power,—Christian works now in the Maráthí language and the need there is of more.

Temporal aid from Mission funds for indigent native Christians;—What aid now afforded,—in what cases, if ever, absolutely necessary,—in what manner best afforded,—industrial institutions,—what evidence of sincerity first required,—influence upon the converts or inquirers themselves,—upon others,—peculiarity in present circumstances,—Bráhman converts, Kúnbí converts.

Adjourned at 1 P. M. to meet on Thursday, 9 A. M.

Closed with prayer by Mr. Munger.

NINTH SESSION.

Thursday, Dec. 14, 9 A. M.

All present. Additional, Mrs. Bissell, arrived from Seroor. Mr. Thompson read a portion of Scripture and led in prayer.

Further discussion took place on the following subject:—

Temporal aid from Mission funds for indigent Native Christians; Whether such aid is indispensable in some form, and should be given to Bráhmans, to Kúnbis and to Mahárs. Methods of rendering aid, such as the Printing Establishment, Boarding Schools, Industrial Schools, Compounds, and direct allowance,—tendency of the system,—necessary guards,—how far the Church members at the different stations receive pecuniary aid in the different forms,—its effect in promoting a mercenary spirit in inquirers and converts,—public sentiment created by it among the heathen, as to the motives of converts,—under what head the allowance for it should be placed in the annual appropriations,—whether the usage of compounds ought to be continued in the missions,—effect of withholding appropriations for temporal aid to inquirers and converts.

A petition was presented, signed by the native Christians connected with the Ahmednuggur Mission, and addressed to the Deputation, urging the desirableness of Schools of Industry as a means of fitting converts for gaining their livelihood independently of the Mission.

A translation of it was read by Mr. Hazen.*

The subject of an *English High School at Bombay*, was taken up and discussed.

Adjourned at 1 o'clock P. M. to meet on Friday at 9 A. M.

Closed with prayer by Mr. Wilder.

TENTH SESSION.

Friday, Dec. 15, 9 A. M.

All present.

Dr. Anderson read a portion of Scripture and led in prayer.

Further discussion took place on the following subject:—

An English High-school at Bombay to be maintained by the Board. The reasons in favor of such an institution, and whether it be, on the whole, expedient for the Board to adopt the one now in existence.

The following was added to the list of subjects for discussion, *The distribution of tracts and scriptures*, and Messrs.

* See Appendix.

Wilder, Munger and Fairbank, were appointed a Committee on this subject.

Adjourned at 1¼ P. M. to meet on Monday, 9 A. M.

Closed with prayer by Mr. Wood.

ELEVENTH SESSION.

Monday, Dec. 18, 9 A. M.

All present.

Mr. Ballantine read a portion of Scripture and led in prayer.

Discussion took place on the following subject:—

Native Teachers and Catechists; their present number,—from what castes,—their actual and desirable education,—how employed,—their salaries,—on what principle a difference in their salaries,—whether rent shall be included in their salaries,—their conveyances and travelling expenses.

Incidental discussion took place on the subject of vernacular schools with heathen teachers.

Adjourned at 12 minutes to 2 P. M. to meet at 7½ P. M.

Mr. Barker led in prayer.

TWELFTH SESSION.

Monday, Dec. 18, 7½ P. M.

All present.

Mr. Bissell read from the word of God and led in prayer.

The subject of *Native Teachers and Catechists* was resumed and the following questions were considered. When travelling for their own affairs should their pay be continued, or their expenses paid? Should their widows receive support from mission funds? Should they receive pay for literary labor from sources foreign to the Mission?

Adjourned at 9¼ P. M. to meet at 9 A. M. on Tuesday.

Closed with prayer by Mr. Bowen.

THIRTEENTH SESSION.

Tuesday, Dec. 19, 9 A. M.

All present.

Mr. Fairbank read a portion of Scripture and led in prayer.

Dr. Anderson read an Opinion of the Deputation on vernacular schools in Kolápúr and Sátará.

The subject of *Polygamy* was discussed: whether it is or ever has been tolerated in the churches belonging to these

missions;—what course should be pursued with regard to persons with more than one wife, seeking admission to these churches.

The opinions of judges of this country on the legality of divorces made under such circumstances, or under other circumstances, were adduced.

The opinions of the Rev. Mr. Barnes, Prof. Hodge and Prof. Goodrich on the subject of Polygamy, were read.

The subject of *Caste* was then taken up, and without discussion the following statement of the Rev. D. O. Allen, D. D. was adopted as correct.

“The Missionaries of the American Board in India and Ceylon have always required a renunciation of caste, just as much as of idolatry and other parts of heathenism, of all converts before they were baptized. No arrangements, nor changes have ever been made in the seats, or the sitting in the churches, or in the administration of the ordinances, on account of caste. Caste was in no respect recognized. All men were treated as of one class as much as Christians in this country [America] are so treated.”

The subject of *Extension* was then discussed; the need of more laborers,—the localities where needed.

A discussion ensued on the subject of *Buildings*; the houses of Missionaries, their size, description, expense, in towns, in villages,—Chapels.

Adjourned at 1½ P. M. to meet at 7½ P. M.

Closed with prayer by Mr. Hazen.

FOURTEENTH SESSION.

Tuesday, Dec. 19, 7½ P. M.

All present.

Opened with reading of the Scripture and Prayer by Mr. Munger.

The subject of *Buildings* was resumed,—dwellings of Missionaries,—Chapels in towns and villages,—houses of native assistants in the villages.

Mr. Hazen read a paper on Visits to America.

Adjourned at 10 minutes to 10 P. M. to meet on Wednesday, 9 A. M.

Mr. Thompson led in prayer.

FIFTEENTH SESSION.

Wednesday, Dec. 20, 9 A. M.

All present.

Mr. Wilder read a portion of Scripture and led in prayer.

The following subject was diseussed :—

The *Salaries* of the Missionaries of the Board in Bombay, Ahmednuggur, Seroor, Kolápúr, Sátará,—what they are,—what they should be,—what also in the rural districts,—conveyances.

Adjourned at 1½ P. M. to meet on Thursday, at 9 A. M.

Closed with prayer by Mr. Wood.

SIXTEENTH SESSION.

Thursday, Dec. 21, 9 A. M.

All present.

Dr. Anderson read a portion of Scripture and led in prayer.

The subject of *Grants-in-aid* as proposed to be made by the Government of this country, to sehools and colleges, was discussed. Whether it be advisable or otherwise for the missions of this Board to avail themselves of such grants.

A Report on *Preaching* was read by Mr. Ballantine, ehairman of Committee. It was accepted, diseussed and adopted. The Report is as follows ;—

REPORT ON PREACHING.

The duty of the Missionary is to preach the gospel, to preach it to the Natives of the country whither he goes in a language which they can understand, of course in their own tongue. His first business is to acquire the language ; to learn to speak it with facility and accuracy. After acquiring the language if he neglects to make use of it in making known to those around him the blessed news of salvation, he is unfaithful to his trust.

There are different ways in which the gospel is to be preached in a heathen country. Preaching to regular congregations in stated places is important, but it should not be the only mode adopted by the missionary. He should have other ways also of reaching the people. He should have his places of preaching in different localities, he should visit places of public resort and where large crowds assemble, and there address those whom he may meet. He should traverse the country around, visiting towns and villages, and labor to communicate the news of salvation to those who are still in darkness. All these modes of preaching are in common use in our missions in this country.

In the first stages of a Mission station the only regular congregation which can be collected will ordinarily consist of those natives who are connected with the family of the Missionary, the persons employed in Mission service as pandits, teachers &c., the pupils of the schools sustained by the Mission if such there are, and other persons who may come in from friendliness of feeling or any other motive. According to all our experience it is not to be expected in ordinary cases that the natives on hearing the gospel message will manifest much interest in the truth. The higher castes

especially hate it because of the consequences of embracing it, and will therefore avoid coming to the place where the truth is made known. It is only after considerable labor has been expended in preaching the gospel and after some have become Christians and a nucleus has thus been formed for a worshipping congregation, that the missionary may hope to have regular congregations on the Sabbath to which he will find it interesting and pleasant to preach. When such congregations are formed, strangers will often drop in, some will accompany their Christian friends, some will come from curiosity, others from interest, and gradually the congregation will increase, the word of God will make an impression, and it may then be hoped will have free course in the community and be glorified.

In accordance with this statement we find the first notices of preaching in the history of the Bombay Mission. In the Report of the Mission for 1815, after speaking of the commencement made by the missionaries in preaching the gospel to the heathen, it is added; "But the reader must not imagine that the heathen came by hundreds on the Sabbath to hear them, and listened attentively like a Christian congregation to sermons half an hour or an hour long. Instead of this they had no stated congregation of heathen hearers. They were obliged to go to the temples, the markets, and other places of public resort, and converse with such as would hear them."

In 1822-3 a Chapel was built at Bombay and opened for worship, and from that time religious services were regularly held there on the Sabbath, at first only once in Maráthí, but afterwards twice, until the year 1843 when the afternoon service began to be held in a small Chapel in the mission compound at Byculla. In the Report of the Bombay Mission for 1832, after mentioning that those who were in one way or other connected with the mission were required to attend public worship on the Sabbath, it is added that "others who are not connected with the mission often come, still they seldom wait to hear a whole discourse. Few are yet to be found among the natives who are disposed to suspend their usual labors on the Sabbath to attend at the house of God and hear from his servants the message of love." This description is still true at all our Mission stations in the interior of the country as well as at Bombay.

In Ahmednuggur the first place occupied as a chapel by the Mission was a small building on the site of the mission premises opposite the present large Chapel. The place was at that time entirely open, and the only persons who attended service regularly, were the inmates of the Poor Asylum—these constituted the "permanent assembly," and from these poor people came most of the first converts received to the Church in Ahmednuggur. It was emphatically the day of small things, and many of the proud Bráhmans of the city must have looked down with supreme contempt upon those who assembled for Christian worship in that humble shed and upon the missionary making known to them the word of life. But God was there and attended his word with power to the hearts of some of those poor hearers. In 1836 the premises now occupied by Mr.

Ballantine were rented and the chapel in his house was used for religious services on the Sabbath. In 1837 the present large chapel was erected on the mission premises, and two services in Maráthí have been held there regularly on the Sabbath ever since.

In 1843 a small chapel was erected at Seroor in the native town, and a religious service has been held there every Sabbath morning by the missionary at that place. Another service has been held regularly on Sabbath afternoon in the school room at his house.

In 1846 a chapel was erected at Wadále, an out-station 40 miles distant from Ahmednuggur, and religious services are held in it twice every Sabbath by the native assistant in charge of the station, and occasionally by Missionaries visiting it. Religious services have also been held regularly on the Sabbath at Wadegaum, an out-station near Seroor, ever since 1846 when Dájibá the native assistant went to reside there. In 1847 a chaudí or small chapel was erected at Khokar near Wadále, and since June 1853 religious services have been held there on the Sabbath by the native assistant at that place. In 1852 a native assistant was stationed at Dedgaum and religious services are held there every Sabbath.

In 1849 a chapel was erected at Bhingár and two religious services have been held in it every Sabbath by the missionary at that station up to the present time, except during his absence.

In 1853 a chapel was erected at Sátará and regular services have been held in it since its completion, when the missionary was able to conduct them. Previous to the erection of this building religious services were held in a school house. Religious services have also been held in school houses in Kolápúr during the years 1853 and 1854. A large chapel has just been erected there.

Besides these public religious services it has been the uniform practice of the missionaries at our different mission stations to have daily religious exercises for all the natives on their premises. At these exercises a portion of scripture is read and expounded, a longer or shorter time being occupied in this way according to circumstances, and the truths presented are enforced upon the minds of those present. Many strangers often attend these religious exercises on some of the Mission premises which are favorably situated for this purpose, and thus a great amount of religious truth is brought before the minds of those immediately around us, and of others also who have very few opportunities of becoming acquainted with the truth.

The practice of preaching in chaudís has been pursued to some extent at some of our mission stations. A building is erected on some thoroughfare, and efforts are made to extend the knowledge of the gospel by inviting in those who pass that way, and reading and explaining to them the scriptures. Until a regular congregation can be collected on the Sabbath, this is the only way in which the missionary can accomplish his object of making known the word of God to the heathen with any degree of satisfaction. This plan has been tried at various times in different parts of Ahmednuggur. In 1834 a small open building was erected near a mosque on a great thoroughfare in the northern part of the city, a few

steps from where the new chapel now stands, and the missionary visited it every Sabbath for the purpose of giving instruction. The following remarks made in regard to the success of this effort in the Report of the Ahmednuggur Mission for 1836 (which was drawn up by Rev. D. O. Allen), are applicable to many other efforts of a similar kind made since that period. The report says; "the number of those who have been present at this place has been very unequal, and has often consisted principally of people who were passing on the road and came in for a short time. Some have given respectful attention, probably more from feelings of curiosity than from any desire to know the truth. But many have manifested a different spirit, some urging their objections, some zealous in defending their own opinions and practices, some striving to show their ingenuity in argument, some endeavouring to occupy the time by useless inquiries and foolish cavils, and some manifesting their ill-will in the more offensive manner of abuse, reviling and blasphemy. Still, notwithstanding this opposition, this is an important and encouraging place. The people who live near are acquiring a knowledge of Christianity, and many who have come from other places to Ahmednuggur on business, often at this house hear something of the way of salvation and obtain tracts and scriptures."

Since that period other places in Ahmednuggur have been occupied for a time as places for preaching the gospel, houses or shops being hired for the purpose, but they have been given up after a few months' trial. The work of discussing the truths of religion with angry Bráhmans who do not desire to know the truth has been found so severe, and the apparent good fruit so little, that generally discouragement has been the result. More recent efforts of the native brethren in preaching to the natives who may be induced to stop at the gate of one of our compounds or at the new Chapel, have appeared much more promising, and we hope to see this kind of labor increase more and more. In 1850 a chaudi was built in the Mahár quarters near the Máliwádá gate and has been frequently occupied by the missionaries and by some of the native assistants in preaching to the Mahárs residing there. One of the native brethren has given instruction there regularly every Sabbath morning for some months. Similar means of making known the gospel have been used at other Mission stations, but to what extent is not now known.

It should be mentioned in connection with this part of the subject, that preaching in our school houses to the scholars and companies of people assembled there, has been practised very generally in past years at all our Mission stations.

The practice of preaching in the streets of the city has been common at Bombay and Ahmednuggur ever since the establishment of these stations, and also at the other stations occupied by our missionaries, but in general it has been found to be attended with some peculiar disadvantages. There is opportunity for the exhibition of more abuse and violence on the part of the natives, and less hope of getting a favorable hearing of the gospel in this way than in any other. Sometimes however in street preaching the results are more encouraging. When the missionary instead of seeking

for large audiences, converses with a few who gather round him and endeavours to avoid every thing which will bring together a crowd or excite a tumult, presenting the truths of the gospel in a conciliatory manner, he feels great satisfaction in view of the efforts he has made to impart a knowledge of the gospel. Conversation with a few in the streets or at the door of a shop, is generally more encouraging than addressing a crowd.

A great amount of time and labor has been expended in making tours and preaching to the people of distant villages, towns, and cities. These labors were commenced soon after the arrival of our missionaries at Bombay, and have been continued at all our stations more or less ever since. These tours have been more distant, extending sometimes to places 300 miles from the residence of the missionary; or they have been made to a particular field where interest has been manifested and where the object has been to follow up the impressions previously made by the truth;—or they have been made to neighboring villages, when the missionary having pitched his tent at some central place holds daily religious services there and visits the villages immediately around, and after a few days passes on with his tent to another central village. Each of these modes of making tours is attended with some peculiar advantages. It seems important that the missionary should stay long enough in a place to see whether any interest is developed in any mind in connection with his preaching, and wherever any interest appears to be excited, to follow it up with further instruction, and it is important also that repeated visits should be made to places where the Holy Spirit seems to be working on the minds of men. By thus co-operating with God, following where he leads and laboring where his providence directs, we may expect the most satisfactory results of our labors. And wherever several individuals are converted to God, there a native catechist should be placed and the interest extended as far as possible, and new centres of light being thus established one after another, we may hope for the more rapid diffusion of the knowledge of the gospel through the whole country around. In all our endeavours to preach the gospel it seems very important that the providences of God should be watched and carefully followed, and although hopes may often be disappointed, yet God will not let his word return unto him void. We know not which shall prosper this or that, but we may rest assured that some seed shall spring up and bear fruit to the praise of his glory.

The course of the missionary in regard to preaching must be different in the same place according to the different stages of the work. When he first enters upon his labors at a new station, his great effort will be to draw people around him and interest them in the presentation of gospel truth. In doing this it will not probably be found necessary to make use of schools in order to collect a congregation, as has been hitherto deemed important in most of our missions. The missionary, who declines to establish schools for this purpose, must go forth to one place and another, preaching in the streets to small companies or gathering larger companies around him at chaudi's or in the chapel. When conversions occur he must instruct his converts in the Christian faith. He must have his regular

congregations on the Sabbath, for which he must exert himself in preparing religious instruction, feeding the flock of God over which the Holy Ghost hath made him an overseer. But he must not be satisfied with this. He must look beyond the mere pastorate of a church. He must endeavour to collect native churches in different places, and he must train up some of his converts to be the pastors of these churches. He should be prepared to commit the truths of the gospel to faithful men that they may teach them to others also. As they increase in knowledge of the distinctive doctrines of the gospel and in adaptation to the work of making them known to others, he must give them the opportunity of exercising their talents, standing out of the way when necessary, that they may gradually be preparing to come forward and perform the duties of faithful ministers of Jesus Christ. He should ever himself be aiming at farther extension, seeking how he may collect new churches and prepare pastors for them, thus making all his plans subserve the one object of fully planting the gospel of Christ in the country where he resides, by the establishment of churches with their appropriate pastors and other officers. The missionary should feel it to be his business to go forward and find out where new churches can be established, collect the nucleus and then furnish the native laborer who shall carry on the work. Dr. Judson said, when he had succeeded in collecting a church of one hundred members in Burmah, that he was satisfied; his anticipations of success were fully realized. The days of the pioneers of Christian missions are now passed. Henceforth let it be the aim of the missionary to collect, not one church of a hundred members, but twenty, fifty, or a hundred churches over which native pastors shall be placed. With such an object in view, the minor plans of a missionary will all be arranged more wisely than if he makes his arrangements to remain an indefinite time in one spot. And not only so, the views of the churches which he gathers will be more correct than if he settles down in one place feeling little interest in the regions beyond. If he labors to extend the gospel with its privileges to the whole country round, his churches and their pastors will be churches and pastors of the right kind, possessed of a missionary spirit and laboring with one heart for the spread of the gospel among their countrymen. On the contrary if the missionary becomes absorbed in teaching or in home labor, there is great danger, as we all have had opportunity to observe, that his young men will also be absorbed in study or teaching or some other local occupation, and their views will thus become very much confined, and instead of being good soldiers of Jesus Christ there is great reason to fear they will become effeminate, delicate, worldly, and unfit to do the work of an evangelist or to labor efficiently in the cause of their Master.

Let not the missionary then regard himself as a mere preacher or pastor of a native Church, but rather as a trainer and educator of preachers. The work of preaching the gospel is indeed a glorious work; how much more important and honorable, then, for the missionary in addition to the work of preaching, to train others who shall proclaim the message of salvation to their countrymen. The missionary should have both kinds of

work on his hands, and the better he is able to preach, the better he will be able to train his converts for the same work. And the more he engages in preaching himself, taking care at the same time to give them all needed opportunities to exercise their gifts, the more he will excite them also to labor in the same way. And the more widely he extends his efforts in preaching the gospel of Christ and in gathering churches, the more effective and devoted may he expect his converts to become in the cause of their Master.

Thus Timothy who had so long been Paul's companion in travel and in labors, who had fully known his manner of life, purpose, faith, long suffering, charity, patience, persecutions and afflictions which came upon him, was prepared to follow his example, to be "like minded" with the great Apostle. He was ready to "abide at Ephesus," or to go to Corinth, or to any part of the world where the Apostle wished him to labor in completing the work which he had commenced. May all our missionaries be the means of raising up many Timothys like minded with Paul, who shall be entirely devoted to the work of preaching the unsearchable riches of grace to their countrymen, and then may we hope that this land will be speedily evangelized. Until the work of collecting churches and placing native pastors over them is commenced in earnest, the day of the evangelization of India must be regarded as still far distant. To this work, then, let the efforts of every missionary be directed.

In reference to preaching in English it may be added, that this is no part of the appropriate work of a missionary. He is sent out to preach the gospel to the heathen, and all the efforts which he makes for any other object than that to which his life has been devoted, absorb strength and labor which should be otherwise employed. It is a poor expenditure of mission funds to send a man several thousand miles and support him while acquiring the native language, and then allow him to spend a portion of his time in preaching in English when he might be engaged in his appropriate work of preaching to the heathen. Many missionaries have found by painful experience, that the effort required to continue preaching in English at the same time with their usual labors in the native language was too much for their strength, and that it was a very expensive operation to sustain English preaching at the risk of health and even life. The missionary should never by such labors diminish his efficiency in the appropriate work to which his life has been devoted.

A Report on the *English High School in Bombay* was read by Mr. Bowen, Chairman of Committee. Some discussion followed and it was recommitted. At the request of the committee, Mr. Bissell was added to their number and appointed chairman, Mr. Wood resigning.

Mr. Fairbank, chairman of the Committee on the *Printing Establishment at Bombay* read a report on that subject, which was accepted, and adopted. The Report is as follows :

REPORT ON THE PRINTING ESTABLISHMENT.

Our Printing Establishment is located in Bombay and is styled the "American Mission Press." It includes besides the printing department a bindery and a foundery, and it is in all its parts in efficient working order. It employs not far from 125 workmen, of whom about one half are boys. It contains 7 Hand Printing Presses, 1 Lithographic Press, 1 Embossing Press, 2 Standing Presses (for smoothing the printed paper) 2 Cutting Machines (for trimming the edges of books), 7 furnaces and other foundery apparatus &c. &c.

It possesses the moulds and matrices for casting three founts of English type of the sizes called Small Pica, Long Primer and Bourgeois; the moulds, punches and matrices for 7 Maráthí founts, Bálbodh character, (viz. Small Pica, English light face, English heavy face, Great Primer, 2 line English, 2 line Small Pica, 3 line Small Pica); 1 Maráthí fount, Mod character; 3 Gujaráti founts (viz. Small Pica, English and Great Primer,) and 1 Zand fount. It has 2 small founts of type for printing Hindustháni. The above founts enable us also to print Sindbí, Híndí, Sanskrit, Persian and Arabic. It has a fount of Music type. It has English type of various kinds, plain and fancy, sufficient for carrying on job printing to the extent that one proof reader can manage.

Under the able management of Dr. Allen, the Press was brought to a high state of efficiency and its profits sufficed, for several years, to meet the expenses of the Bombay Mission. This profit was mainly if not entirely derived from job printing. Besides the printing done for profit, the Press has done all the printing of our Maráthí Missions from its establishment, and all the printing of the Bombay Tract and Book Society and the Bombay Bible Society, for many years past.

The proportion of printing in the vernaculars is more than $\frac{7}{10}$ of the whole. The proportion of printing for the Am. Board indirectly, about $\frac{1}{10}$ and, indirectly, through the Tract and Bible Societies, $\frac{2}{5}$ or $\frac{1}{5}$ of the whole, or altogether about $\frac{3}{10}$ of the whole.

It seems desirable to reduce the amount of printing done at our Press. To effect this, the job printing can all be given up.

The printing for the Am. Board, and for the Bible and Tract Societies cannot at present be done properly elsewhere. The amount of clerical superintendence required, would be much reduced by giving up the job printing, but such superintendence cannot be entirely dispensed with until a class of printers, not now in Bombay, be found fit for the work. The proofs of Christian publications in Maráthí, and especially of the Bible, must be read by some missionary and he will usually be the Superintendent of the Press.

There is also a general superintendence of purchases, expenditures and accounts &c., that cannot now be thrown off his shoulders.

The giving up job printing will sacrifice the profits of the establishment and will result in some irregularity in the supply of work, so that a comparatively larger number of workmen will be required for the work done and the cost of printing a specific work will be considerably increased.

At present the work flowing in from many sources equalizes itself, fills all the corners and interstices, and forms a steady current. This is desirable in a pecuniary point of view. But the objections to employing the time of the missionary and the funds of the Board for making money, are so strong as to require the proposed retrenchment.

There are similar reasons that may require giving up the work of the Benevolent Societies, when there are means provided for doing the work properly elsewhere.

Our Press has from its establishment taken the lead of printing in Bombay as to correctness and neatness. The tasteful style of tracts and books got up within the last few years has had much to do in securing the large sale of Christian books and tracts by hawkers. Its influence as a *Christian* press has been very extensive, but this is a matter that does not admit of great definiteness of statement, because such influence is widely diffused.

The workmen employed in the press mostly attend our Maráthí Sabbath services and there is a short exercise of reading the Scripture and prayer at the opening of the press every day just after the roll is called.

There is a centralizing power in the press and hence a necessity for guarding against its absorbing too much missionary labor and employing young members of the church at a trade, who might else be useful as teachers or catechists; and also collecting those who would be more influential if left in their villages. But on the other hand the establishment is valuable as forming an industrial school, affording the means of giving trades to some Christians who would else find it difficult or impossible to obtain the means of a comfortable livelihood.

There are at present eight who have received baptism, who are employed in the press.

A list of the principal works that have been printed, which have to do with the extension of Christianity in this country is appended,* and will help to form an estimate of the influence the press has exerted.

This list contains works on the fundamentals of Christianity, Narrative Tracts, Moral and Ethical Tracts, some Controversial Tracts, some Tracts against Hinduism, a partial series of School Books, the whole Bible, Hymn Books, &c.

But even of these classes of tracts new ones or careful revisions are needed, and besides, such works as Commentaries on parts of Scripture, Sermons, Theological Class Books, Theological Treatises, a Bible Dictionary, a Scripture Manual, a Concordance as soon as the version of Scripture is sufficiently settled, or at least a Bible with Marginal notes.

This list might be much extended.

Adjourned at 12 M. to meet at 7½ P. M.

Closed with prayer by Mr. Ballantine.

* See Appendix.

SEVENTEENTH SESSION.

Thursday, Dec. 21, 7½ P. M.

All present.

Mr. Barker read a portion of Scripture and led in prayer.

Mr. Munger, chairman of the Committee on *The Controlling object in Missions to the heathen*, read a Report on that subject which was accepted, discussed and adopted. The Report is as follows:—

REPORT ON THE CONTROLLING OBJECT IN MISSIONS TO THE
HEATHEN.

There are three facts which indicate the place which the conversion of sinners should hold in the regards and purposes of those who plan and execute the work of Missions to the Heathen. 1. The first fact which I mention is this. The conversion of sinners engages the highest regards of all the inhabitants of Heaven. This object stands foremost in point of interest among all the revealed purposes of the adorable and ever blessed Trinity. The conversion of sinners was the controlling object in the mind of God, the Father, when He proposed to his well beloved Son to become the surety and substitute of that portion of the sinful race of man, which he had determined to pardon and save. The conversion of sinners was the controlling object in the mind of God, the Son, when he consented to this proposal of love and grace; when, leaving the realms of purity and bliss, and assuming our lowly nature, he dwelt among sinful men, and toiled and suffered, and prayed and wept—when in the garden of Gethsemane his sweat was as it had been great drops of blood falling down to the ground—and, when, amidst the agonies of the cross, He yielded up his life. For this same object Jesus Christ now lives and reigns in Heaven, the exalted Prince and Saviour and Intercessor of men. The conversion of sinners is the controlling object in the mind of God, the Spirit, when he convinces the world of sin, of righteousness and of judgment. The song which the angels of God sang upon the plains of Bethlehem, indicates their interest in the conversion of sinners—“Glory to God in the highest, peace on earth, and good will towards men.”

2. The commission, which Jesus Christ gave his apostles, indicates the place which the conversion of sinners should hold in our regards. Mark, 16: 15, 16. “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Matthew, 26: 16-20, “And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.”

Here are set forth the agency and instrumentality by which Jesus Christ proposed to accomplish the object of his mission, the setting up, and

establishing of his kingdom among men. The agents are men of his own choice and preparation. They were chosen and prepared with special reference to the work appointed them. That work was preaching and teaching. They were to go into all the world, and preach to every human being, with the boldness and confidence of those who feel that they are the messengers of the King of kings and Lord of lords—with the full assurance that go where they might, and speak to whom they would, there they had an absolute right to go, and to that person they had an absolute right to tell the wondrous story of redeeming love. And there, and then, they were to expect the manifestation of the presence, and the putting forth of the power, of their Lord and Saviour. It was in respect to this very thing, —telling the story of the crucified and glorified Christ, the publishing to few and many, as the providence of God afforded the opportunity, the glad tidings of salvation by the sufferings and death of the holy son of God, —that the promise was made:—“Lo! I am with you always!” and to the realization of this presence of their Lord they were to look, not only for support in all the trials which were incident to their work, but also for all the designed success of their work. And there is an individuality in the language employed in this commission, which indicates both the manner and the results of their labors. They were to act upon men as individuals, with a view to early and individual results. Preach to every creature, and expect that every creature will either believe, and be saved, or reject the testimony, and be damned. Such was the appointed agency, such the instrument, and such the results.

3. The value of the soul, and the importance of its salvation, indicates the place which the conversion of sinners should hold in our regards and plans of labor.

The Rev. John Angell James, speaking of conversion, says: “That first dawn of spiritual knowledge in the understanding is the kindling of a holy luminary, which shall receive and reflect as an attendant satellite, the splendor of the fountain of light, infinite ages after the sun is quenched in darkness. That first tasting that the Lord is gracious, is the incipient operation of a capacity for bliss, which shall continue to receive ineffable delight, when all the sources of sensual gratification shall have perished forever. In the train of even weak grace, if it be real, shall follow all the more mature virtues of Christianity, all that the Father hath prepared for them that love him, all that the Son hath procured by the agonies of the cross, all the mercies of the covenant of redemption, all the riches of grace, all the exceeding and eternal weight of glory, in short, blessings infinite and eternal.” Such are the results of the conversion of a sinner. And no less affecting is the condition of the sinner who fails of conversion. Dying unpardoned and unsanctified, the woes of an eternal hell are his portion. “What would be the funeral obsequies of a lost soul? were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?”

The commission of the Lord Jesus Christ made it the duty of the

Apostles to preach the gospel, to baptize the converts and teach them all things whatsoever he had commanded them. We learn from the Acts of the Apostles the manner in which they obeyed this commission. Preaching Christ crucified for sin, was their first and most engrossing mode of fulfilling the command of their Lord. The Spirit of God, and the providence of God, kept them very much to this one work. Luke has told us how this was. Acts 8: 4. "They that were scattered abroad, went every where, preaching the word." Acts 8: 5. 12. "When they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus, they were baptized, both men and women." 17: 17. "At Athens Paul disputed in the synagogue with the Jews and with the devout persons, and in the market daily, with them that met with him. 20: 21-25. At Ephesus his daily work for three years was to preach the kingdom of God. 28: 30,31. When a prisoner at Rome his work was preaching. "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. He received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." It is evident from these, and like passages, that the Apostles traversed land and seas, passing from nation to nation, city to city, and village to village, and published to men of every grade and condition, the glad tidings of salvation by the blood of the Cross. They could never tarry any considerable time in any one place. Allowing 20 years as the period that elapsed from Paul's conversion, till the time of his leaving Jerusalem as a prisoner, only 7½ years of this period were spent by him in places of permanent residence, and very much of this brief period was employed in prosecuting his evangelistic labors in the regions round about; and such was doubtless the fact with the other Apostles. The conversion of men by preaching the gospel was the object which controlled their whole being.

The conversion of thousands was the result of the preaching of the Apostles. And now they had occasion to obey another part of the commission of their Lord. They must feed Christ's lambs, must edify the body of Christ; must help those who have believed through grace, must exhort and comfort and charge every one of them as a father does his children, that they may walk worthy of God, who hath called them to his kingdom and glory. And here occurred the necessity for the institution of churches with their distinct and independent pastors and deacons. The pressure of their evangelistic labors did not admit of their taking upon themselves the duties of pastorship. They must therefore ordain pastors, and commit the special care and watch of the churches to them. They did not entirely relinquish their relation to those whom they had been instrumental in bringing into the kingdom, nor did they remit their concern for them. They undertook the general supervision of both the pastors and the churches, by means of personal ministrations, and epistolary correspondence. Hence we read of Paul's having the care of all the churches, and of Paul and Barnabas 'abiding long time with the disciples.' And it is because of this

particular manner of operation, that we read of Paul's charging Timothy and Titus, in respect to ordaining pastors and teachers in the churches of every city.

In this consideration of the manner in which the inspired servants of the Lord Jesus Christ, performed the work which his commission laid upon them, it is worthy of remark that no mention is made in the Acts of the Apostles of their having had either the instruction or supervision of schools, or that they admitted into the work of evangelism any plans, the main results of which were to be looked for only after long periods of application. They had no time for such measures, and their number did not justify such a diversion of strength—rather, it may be said, their commission stood in the way of such experiments. They were to preach Christ, early and late, at home and abroad, in the simplest and most direct manner possible, to many and to few. They were responsible for the success of their work only in the measure that they were responsible for the use, and the right use, of the instrument of conversion. They knew, they felt, that neither he that planteth, nor he that watereth, is any thing, but God who giveth the increase; and yet they knew and felt that they must plant and water, in the measure and manner that God had appointed. Planting and watering, preaching the gospel of the kingdom, and teaching the commandments of their Lord and Saviour, in the ways of his own choice and appointment, the Apostles were never alone—Christ was with them. And the weapons of their warfare were mighty, through God to the pulling down of strongholds; believers were multiplied; churches were multiplied.

The facts here presented, and the course of remarks here pursued, are a declaration of the mind of your committee in relation to the subjects of their inquiry. The conversion of sinners should be made the controlling object of missions to the Heathen. This object should stand out with the clearness of the blazing sun at noon day in all the purposes and plans of the whole missionary body. It should govern the the Committee in the appropriation of funds, and in the appointment of laborers. Making the example of the Apostles their guide, they have no choice in respect to modes of operation. Preaching the gospel was their only mode of bringing Christ before the minds and hearts of men. The conduct of Paul, when a resident at Corinth and Ephesus, and other places, gives no countenance to indirect modes of conducting the missionary work. He was obeying the commission of the Master to teach baptized disciples. Paul's own language determines what he regarded as the one end of his calling, 1 Cor. 1 : 23. "We preach Christ crucified." 1 Cor. 9: 16. "Woe is me, if I preach not the gospel." In this matter of setting forth Christ crucified, as the hope and the only hope of sinful men, by preaching, the agents of missions to the heathen should be followers of the Apostles. The missionary must not be content with letting it be known that he is in such a place, and will gladly receive all who shall choose to visit him; but he must carry this precious message of grace and peace to the homes of men, and urge it upon their acceptance, as the only means by which they can obtain the pardon of sin, and be made meet to dwell with God, and his holy and happy people, in Heaven. Like

the apostles, the missionary must gather into churches those whom the Spirit of the Lord has turned by his preaching from darkness to light and from the power of Satan unto God, and install pastors over them. The crying wants of millions of perishing men leave him little time for the duties of a pastor. He must put faithful men in charge of the flock, and go himself in search of the sheep that are wandering on the mountains of the wilderness. It is just because preaching the gospel, and planting churches, was the work of the Apostles—the work to which they devoted all the energies of body, soul and spirit; and just because there are millions of men, women and children, in the Maráthí country who have yet to hear, for the first time, that Jesus Christ is “the only name under heaven given among men whereby we must be saved”—that we say, the Prudential Committee should employ the chief part of their funds, available for this field, in the direct way of making known Christ, and building up believers.

The advantages to the missionary of making the conversion of the heathen the controlling object of all his labors and prayers, are many and great. Keeping this object always and steadily before his mind, he will learn to walk with God; because he will feel that he is in sympathy with God, the Father, Son and Spirit, in their regards for a sinful and lost world. He will feel that he is never alone in this work, and when assailed by the wrath, and scorn, and contumely of wicked men, when his message of love and peace is rejected, his motives are impugned, and his very tears are made the subject of mirth and laughter, in love he will still toil and pray and weep, hoping, believing, that some will yet be won to the truth, and will mingle their ascriptions of thanksgiving and praise, with the redeemed in Heaven, “unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen.” He will think it a sufficient compensation for all the trial and hardship of his services, to be made the instrument of saving lost sinners. The missionary in whose heart the conversion of sinners is an abiding object of desire, will study the business of preaching Christ. He will not be ashamed of the gospel. He will account himself a debtor both to the Greeks and the Barbarians, both to the wise and to the unwise. He will seek wisdom to win souls, to persuade men. He will go out into the highways and hedges, and compel them to come in. He will be earnest in the purpose and endeavour to make full proof of his ministry, by showing unto men the way of salvation. Such a missionary can never be disheartened. He believes in the sufficiency of God’s appointed means of conversion, and the want of success will only lead him frequently to scrutinize his own works and ways, lest, perchance, he may have in hand plans and measures which take the place of God’s method of conversion; lest, perchance, there may be faults in character and spirit, which hinder his prayers and prevent the co-operation of the Holy Ghost. He cannot fear for himself. When storms and darkness gather around him, he takes refuge under the Cross, and there he hears the voice of the Beloved of his soul, saying, Be not afraid, I am with you. And inasmuch as Heaven and its endless joys, or Hell and

its endless sorrows, are to be the issues of his personal ministry, he will feel the burden of a responsibility laid upon him, which he could never sustain, but for the promise, "My grace shall be sufficient for thee."

The missionary in whose heart the conversion of the heathen is a controlling object, will never be satisfied with any results which come short of turning the heart to God, and of leading to sanctification and salvation. He may be gratified by whatever contributes to elevate and ameliorate the social condition of the people. He may feel pleasure in witnessing progress in the knowledge of art and science, and in all the blessings of civilization. But he cannot be satisfied with these things, simply, because his heart is in sympathy with Jesus Christ, in the object of his soul's travail, and less will not satisfy him than will satisfy Christ. And for the same reasons the executive agents of missions to the Heathen cannot be justified in the expenditure of money, and in the employment of missionary strength, upon speculations and experiments in the work of evangelism. There is demand for all the funds, and all the men and women, at their disposal, in the direct and undoubted mode of obeying the command of the Saviour to disciple all nations. And besides, the more certain way to advance pagan tribes and nations in civilization, is to give the gospel with its converting, sanctifying grace, to individuals, families, and communities.

Blessings abound where'er he reigns ;
The prisoner leaps to lose his chains ;
The weary find eternal rest ;
And all the sons of want are blest.

Where he displays his healing power,
Death and the curse are known no more ;
In him the tribes of Adam boast
More blessings than their father lost.

—Talk they of morals? O thou bleeding Love!
Thou maker of new morals to mankind!
The grand morality is love of thee.—

Mr. Hazen, Chairman of the Committee on *Education in common schools, and of teachers and catechists*, read a Report on that subject which was accepted, discussed, amended and adopted. The Report is as follows :

REPORT ON EDUCATION IN COMMON SCHOOLS.

In regard to the history of common schools under heathen teachers, we find that such schools were early an object of attention in the Mission. Even before the first Missionaries in Bombay were able to commence preaching they had opened a school. In 1816 it is stated that "nearly 300 heathen boys had been receiving instruction under their care." In 1818 there were eleven schools, with 600 regular attendants. In 1821 they had 25 schools, and from want of funds they disbanded ten of these containing 500 pupils.

In 1823 again, there were 26 schools with 1454 pupils. For a few years, great exertions seem to have been made in this department. In 1824 there were 39 schools. In this year a girls' school was opened under the care of a female. The number of schools was nearly as large at this time as at any subsequent period. In 1827 there were 16 schools for boys and 10 for girls. In 1831 there were 34 schools containing 1940 pupils, of whom 455 were girls. In 1835 there were 40 schools and 1620 scholars. About this time the system began to be extended in Ahmednuggur and vicinity. In 1837 we find this remark: "the system of schools was greatly extended." In 1839 there were reported 8 schools in Bombay, 4 at Ahmednuggur, 4 at Jalna, 1 at Mahábaleshwar—17 in all, containing 822 scholars. The baptism of Haripant and Naráyan at Ahmednuggur had the effect of breaking up many of the schools. This system of schools has been pursued to a greater or less extent in connection with all our stations.

2 As to the results of all these efforts, we think a moderate estimate would show that at least 10,000 pupils have been connected with these schools.

We cannot point to a single case of conversion from among all this number. A few instances of conversion have occurred among the superintendents and teachers of these schools, and these men are among our most valuable helpers at the present time. We occasionally meet with those who were formerly pupils in these schools, while preaching in the villages. Often such persons are interested and attentive hearers, and often they are among the abusers of us and our work. The result seems to show that these schools have failed of accomplishing, except to a very slight extent, what was hoped from their establishment, in the way of influencing the people, and gaining them over to the truth. From this result follows as a general rule, the inexpediency of employing heathen teachers in common schools. The main ground upon which such schools are urged at present is, that they are a means of communicating with the people, of forming some kind of connection with them, of getting a congregation. It is probable however, that in most cases, the missionary can secure a hearing for his message without the aid of such schools.

3. The objections which are felt to the employment of *heathens* as teachers of common schools would not lie against the employment of *Christians*. We have much to hope from such efforts, where a decided Christian influence is exerted upon the children, and upon all connected with them. The experiment is but a recent one in any of our stations. In the case of schools for Mahár children at Ahmednuggur, they are exerting a decided influence in favor of Christianity, not only by direct teaching but by bringing persons, old and young, to listen to the preached word on the Sabbath. If teachers can be obtained for these labors, and funds supplied, we think such schools would be of service at all our stations.

In regard to schools for converts and their children, we remark that in general we do not recognise the claim that the children of converts should be educated at the expense of the Board. They are bound, as Christians, to educate their own children, to prepare them for their station in life. But

in the present state of abject poverty on the part of Church members, it is necessary that the Mission should incur the greater portion of the expense.

It is important that converts should be able to read the Bible for themselves in order that they may feed thereupon and grow thereby. Their children should be able to write and keep simple accounts, and a little knowledge of Geography is of consequence. This instruction should be given them in their own villages, near their own homes, when there are persons enough in a place to allow of opening a school. The minimum of scholars to warrant incurring the expense of a teacher would, in the judgment of your committee, be about ten. In many instances persons from neighboring villages would unite in one school.

Christians should be instructed, that it is their duty to aid in bearing the expense of all schools established for their benefit, and to assume the whole expense as fast as they are able to do so.

4. Persons who place themselves under Christian instruction should have opportunities for learning the truth, and for having their children instructed, especially in the Bible. When schools are established for such persons, there seems to be no good reason why children of other persons may not attend,—they conforming to all the rules of such Christian school, and studying with the other boys. The only limit would be that of the strength and time of the teacher. It would seem to be an important means of communicating truth to the minds of the parents, and leading them to yield to the claims of the gospel.

The objection to allowing such children to attend the schools is, that we provide the schools for persons who place themselves under our instruction, and if we admit others, the inducement to become connected with us is so far forth weakened. If we admit the children of heathen and Christian parents alike, then there is no inducement for the heathen to forsake his gods, in the fact that his children will be instructed in the Christian school. On this we would simply remark, that we wish our converts to come to us without the inducement of any worldly motive, and to restrict our schools to the children of persons formally placing themselves under our instruction, might prove quite a strong worldly motive. We desire to bring as much spiritual influence to bear upon the heathen as possible. "Faith cometh by hearing," and we cherish the hope that all such schools will prove a means of leading men to Christ. Should the admittance of children of heathen parents be found *not* to work well, the practice could readily be terminated at any time.

5. One of the most important objects of a missionary, is to secure competent native assistants as early as possible. To provide for the Christian schools mentioned in the preceding section we need a supply of teachers constantly increasing as God shall give us success in the work. We also need catechists. It is found that some of the earlier converts of a mission, though they be unlearned and of no esteem in the eyes of the world, yet prove most valuable helpers. These men need knowledge of the things of Christ, they need a familiarity with Scripture, and some training in the manner of making known the truth to men.

The first assistants and teachers will need to be taught almost exclusively by the missionary, for he has no one else to teach them. He has their training as it were in his own hands. He will take them with him to his preaching places, and on his tours. He will converse with them familiarly and freely upon the truths they read. His teaching should be mostly from the Bible itself. The knowledge of other related things can be communicated as may be requisite. In case of hopeful conversions of persons who have such natural abilities that they afford a hope of being qualified for preachers and pastors, a more extended training will be required. They should be put upon a course of study.

In process of time we look, with the blessing of God, for results which will demand more training for assistants and teachers, than the Missionary himself has time to give. There should be provision made for a school for catechists and teachers, as soon as there are proper candidates for such a school. They should be trained in the common branches of study. The Biblical element however should be the most prominent, and the training should be thorough in the Scriptures. One important object in bringing young men into such a school, would be to develop and strengthen their Christian character, to enable them to face the difficulties they will meet when placed by themselves, away from the station where Missionaries reside and Christians are found,—to be *leaders* of the flock. How many such schools there should be, and whether more than one in connection with any mission, must be left for future circumstances to decide. All we would now say is, there must be adequate provision for the education of catechists and teachers in every mission.

The circumstances of most, if not of the entire body of these converts, render it necessary that these men be supported while pursuing their studies. They have no opportunity of laboring to furnish their own support, only so far as they may labor for the mission. If they have had property before their conversion, in almost every case in the higher castes that will be taken from them on their conversion, and they left destitute. The expense of supporting these men will necessarily fall upon the mission, and provision should be made to meet it. The expenses of individuals vary very much, but each individual will require from *two to five* rupees a month for support alone.

6. Persons admitted to such schools should give credible evidence of piety, when they are to be trained for Christian service in the church and the mission.

There may be also instances of children of converts, youths of promise, who do not as yet give satisfactory evidence of having met with a change of heart, whom it is important to bring into such a school as is here contemplated. Such youth are the hope of the church. It is eminently desirable to place them where they will be brought directly under the influence of the truth, and be in a situation to aid the work of the mission, should the Spirit of God operate on their hearts. In such cases more or less expense will be necessarily incurred; but it should be strictly watched and guarded by the mission. A limited sum only should be at the disposal of

the mission for this service, as a temporary measure. Should any person in such a school prove unworthy, or unlikely to be of service to the mission, his support should cease at once.

7. Such a school should be under the supervision of some missionary. Our native pastors will naturally take the care of the ordinary parochial schools. The care of a higher school, and one intended for catechists and teachers will come upon the missionary. How much time it would be important to devote to it, it is impossible to determine. As a general thing, the exposition of scripture would devolve upon the missionary, and he should aim at the development of scripture ideas in such a form as would be readily retained in the mind, and thus the young men be prepared to make use of the same scriptures in teaching others.

8. Your Committee see no reason for the study of English in such schools, at least in the Dakhan. They should be strictly vernacular schools. Our ordinary catechists and teachers are to be employed in laboring for their countrymen—in using the Maráthí language. It is important that their training should be in the vernacular.

9. It is important that *wives* of pastors, catechists and teachers receive an education above what can usually be obtained in the common village schools. Hence a school for girls becomes necessary when the converts are multiplied. In some cases it may be important to bring in the wives, or those who are to be the wives, of persons studying in the school contemplated in sect. 5th, and give them similar opportunities in a school adapted to their special circumstances. The expense of supporting girls in such a school, should in all cases be very small. In most instances it would probably be found that little expense additional to the support of the husband would be incurred.

10. Your Committee see no call for Boarding schools at any of our stations for objects additional to those mentioned above. In case of orphans thrown upon the care of the Mission, it is not well to isolate them in a Boarding school. They should be connected with some Christian family, and generally the Mission should not incur expense for their support—unless they come under the rules for the schools for catechists or their wives. If some special cases should still remain to be provided for, they should be regarded as exceptional, and special grants obtained for any expense incurred.

The subject of *The Translation of the Bible* was then discussed.

Adjourned at $\frac{1}{4}$ to 10 P. M. to meet on Friday, 9 A. M.

Mr. Bissell led in prayer.

EIGHTEENTH SESSION.

Friday Dec. 22, 9 A. M.

All present.

Mr. Bowen read a portion of Scripture and led in prayer. Some discussion took place on the subject of *Salaries*.

The Committee on *Salaries* reported through Mr. Fairbank, Chairman. The Report was accepted, discussed and adopted. It is as follows :

REPORT ON SALARIES.

The missionary work is one of self-denial, and the salary of the missionary is not designed to enable him to live in ease and luxury, or to allow him to make provision for the future. It should be sufficient to supply his wants, and enable him if economical to live without embarrassment, or great anxiety respecting himself and family, so far as the present is concerned.

It is plain that salaries must vary much in different places under varying circumstances. They must generally speaking be higher in the city than in the country, and higher in the larger towns than in rural districts. But in specific cases there may be peculiar circumstances, that will greatly modify such a general rule.

Your Committee do not deem it necessary, after thus stating the general principles that must control in determining the amount of missionary salaries, to go into details.

These will vary considerably even in the different parts of the Maráthí country.

The Committee on an *English High-School at Bombay* reported through the Chairman, Mr. Bissell. The Report was accepted, discussed, amended and adopted. It is as follows :

REPORT ON THE ENGLISH HIGH SCHOOL AT BOMBAY.

The following paper on the American Mission Institution having been presented to the committee appointed on that subject, they have thought it best to embody it in their report, as containing a statement of the plan of the Institution, and of reasons which led to its establishment, and will state at its close their own views with regard to the propriety of continuing it.

“The English School in connection with the American Mission in Bombay was opened about the 1st of June last. It is known as the American Mission Institution. At the commencement of the present month there were about 175 pupils in it, chiefly Hindus; Indo-Portuguese, Mussalmáns, Indo-Britons, Pársís constitute together a small minority of the students. They are distributed into eight classes. There are employed in giving instruction

One American Missionary, Rev. G. Bowen.

One Indo-Briton teacher, Mr. Jno. Geo. Firth.

Two Native Christian teachers, Rámjí Bhor and Sadú Bhágobá.

Six Hindu Monitors.

One Indo-Portuguese Monitor.

Instruction is given in the word of God, daily, to all the classes, by the missionary and the three assistants. The monitors receive instruction in the word of God on four days of the week. Instruction is also given

in Butler's Analogy, Cowper, Astronomy, M'Culloch's several Courses of Reading, Tytler's History, Modern History, Chambers' History of the British Empire, History of Maharashtra (the Maráthí nation), History of England, Moral Class book, Series of Lessons, Geography, Logic, Composition, Catechism, Algebra, Geometry, Arithmetic, English Grammar, Sanskrit, Maráthí Grammar, Maráthí Composition.

In the upper classes the English is the principal medium of instruction. In the lower classes the Maráthí.

Connected with the School are two vernacular schools, in which no English is taught. In these are about 100 scholars.

The reasons which led to the establishment of this school, are the following :

1. A very great desire has sprung up among the Natives of this country to obtain a knowledge of the English language, literature and science. That which sprang up in Europe, just before the dawn of the Reformation, for the classical tongues and classical lore, was not more eager or more general. We need not now inquire minutely into the origin of this desire for English learning on the part of the people of this presidency. Neither need we discuss the propriety or otherwise of such a desire. We may just remark that there is no mystery about its existence. It is perfectly natural under the circumstances. Hindus find themselves brought, in the providence of God, into contact with a race who exhibit not only great military superiority, but a wisdom and ingenuity, an acquaintance with undreamt of powers of nature, an extent of knowledge, a command of resources, a height of civilization, immeasurably above any thing that they were ever in contact with before. One of two things could not but result from a meeting of two races so very different. Either the inferior race must become disheartened and paralyzed by the thought of the unapproachable superiority of the other, lose its energy and perhaps dwindle away as the aborigines of America and the natives of the Pacific Islands are doing ; or it must be stimulated into a desire to obtain those things which seem to be most intimately connected with the superiority of the other race. The latter is the case in India. The inhabitants of this country admit the fact of their inferiority in the scale of civilization, but are not disposed to submit to it as a thing that must inevitably continue to be. They have been seized with the spirit of progress. This manifests itself, of course, more among some classes than others ; more in the cities than in the interior ; more among the young than among the aged ; more among the middling and higher castes, than among those which are reputed the lowest.

What we make use of in our argument is the simple fact. The desire exists. It will not be suppressed. It is clearly destined to wax stronger and stronger. It just as much demands our attention as any other fact in the providence of God. The young men of Bombay are ready to flock to educational institutions where they may obtain a knowledge of the English language and the things connected with it ; and they are not deterred by the fact that the Word of God is there taught and the claims of Christianity urged upon them. Shall the missionary avail himself of this readi-

ness on their part, and embrace this as one mode of fulfilling the command to preach the gospel to every creature ?

2. The above argument did not of itself lead the members of the American Mission in Bombay to decide that it was desirable to include in the operations of that Mission an English High-School. The following consideration had chief weight in bringing them to admit the desirableness of it. The thirst for English education entertained by the native youth of this Presidency is fully shared by those of them who have embraced Christianity. That these should wish and seek for the opportunities of self-improvement is not to be wondered at. The Christian missionaries with whom they are in close intercourse are men of education, who value mental discipline, who bring their stores of information to bear upon whatever they take in hand, who urge it as an incidental proof of the superiority of Christianity that it elevates man in his entire character, social, moral and intellectual, and who regard the education of their children as of very great importance. That the young men in contact with them and under their care should become animated with a desire to fit themselves in all ways to occupy a position of influence in the land is not strange. At all events, it is a fact that young men connected with the American Missions in Western India have shown such aspirations, and under the influence of them, wisely or unwisely, many of the most promising have left the Dakhan and repaired to Bombay to avail themselves of the advantages enjoyed in missionary Institutions there. It is quite possible that they sacrificed other advantages of another kind, in so doing. But they were not disposed so to regard it. They came to Bombay, one and another and others in succession. The members of the Bombay American Mission saw with regret that the tide was setting past themselves, and that the converts of the American Missions in the Dakhan, the members most likely to be influential and useful, were passing under the care of brethren of other denominations. In this regret no feeling of sectarian jealousy mingled. In every point of view it certainly seemed desirable that those who had been the means of converting these persons, should have the future direction of them and enjoy their assistance in the field to which they naturally belonged and where they were most likely to be useful. This it is believed was the consideration that first powerfully awakened the minds of the American missionaries in Bombay to the desirableness of an Institution where persons of the character spoken of could obtain that education which they were seeking, without becoming disconnected with the missions of the American Board in Western India.

3. It was thought that such a school could be conducted without necessarily withdrawing the missionary or missionaries from other labors of paramount importance. It was considered that a missionary who felt the importance of preaching in its stricter sense, would not neglect this, because he was engaged in teaching divine truth in such an institution several hours in the day. It was hoped that the disadvantageous tendency of large educational establishments, in withdrawing those engaged in them from other labors, might be avoided in this institution. Is it not possible

to carry on a school of this kind without regarding it as *the mission field*, but only as a portion of the field of the missionary? So far as the present experiment has gone, it would seem to be possible. If it be distinctly understood by all connected or to be connected with the Mission, that the Mission polity is in the main something else than educational, that it is only the pressure of circumstances that has called this school into existence, and that its existence is permitted only as subsidiary to the direct and oral preaching of the gospel, doubtless the tendency above alluded to might be counteracted.

4. The Mission can hardly expect to have christian catechists or preachers, natives, to labor efficiently in connection with it, unless it has the means of training them for this service. As things now are, persons of the needed ability will prefer to profess Christianity in connection with a Mission that has these means. Young men convinced of the truth of Christianity and fully resolved to embrace it, have been known to hesitate some time as to the Mission with which they would unite themselves. Perhaps there is in this nothing stranger than in the fact that persons in America, ready to make a profession of faith in Christ, sometimes deliberate as to the church in which they will seek admission. To be without the means of giving converts an English education, would in Bombay be in many instances, to lose the converts.

5. It seems better that persons who are looking to the ministry of the gospel should pursue their studies, or a considerable part of their studies, in a school where they are daily and hourly brought into juxtaposition with the same classes and the same characters that they will be obliged to meet when they enter upon their labors. They will thus acquire much more facility in addressing men, more acquaintance with their actual condition, more readiness in meeting objections.

These arguments might be expanded. Others might be presented. To obtain in this country regular and attentive congregations willing to hear the gospel statedly, is felt to be almost as difficult as it is desirable; but in a school like that spoken of, such an audience is obtained. The object of the present Report however, is not to state the advantages of educational institutions generally as a means of missionary operation; but only to point out a peculiar pressure of circumstances existing in Bombay, requiring on the part of the American Mission there an Institution something like that of which a description has been given.

This Institution is in its infancy, and it is reasonable to suppose that it is susceptible of many improvements. It is likely that Maráthí may to some additional extent be substituted as the medium of instruction, with advantage. But any modification that would make it ill-adapted to meet the felt wants of the community, would conflict with the very arguments which have led to the establishment of it."

In accordance with the above statements the Committee recognize in the circumstances of the Bombay Mission peculiar claims for an English High School. Arguments may be adduced in favor of such an institution at that place which cannot be urged with the same force in respect to any station

in the Dakhan. And it is our opinion that a High-school of some kind will be found greatly to facilitate the labors of the brethren in connection with that mission.

But such an Institution when founded must be modelled with reference not only to its results on the mission with which it is immediately connected, but also with reference to the general policy and plans of the Board of whose system of operations it forms a part. What would be expedient and highly desirable viewed only in reference to a particular station, may be inexpedient on the whole. The following considerations seem to us to weigh against the present High school at Bombay, and to render it undesirable that it should be continued on its present basis.

1. The English language is made to too great an extent the medium of communicating instruction. Past experience has seemed to show that such schools are not the most efficient instruments in forwarding the great work of missions, that of making known the gospel to the heathen and saving souls. The vernacular of any people is believed to be the most suitable language in which to communicate truth and through which to affect the heart. Schools in which the vernacular is the grand medium of instruction, and the English if introduced is only taught as a classic, seem to be founded on the best basis and to promise and produce the best results.

2. The expense of such a school as that at Bombay is an objection to continuing it. It must be able to compete with other schools of a similar character at Bombay, or it cannot be successfully maintained. To do this it must have those advantages and appurtenances which money alone can procure. It does not appear that the present expense can be essentially reduced consistently with making the school what it should be in order to answer the ends for which it was established.

The funds of the Board are limited, they are not sufficient to carry forward all operations that would seem desirable or highly useful. There must consequently be a choice of fields, and in each field a choice of means. If there are two kinds of labor which promise equally well in all other respects, the selection must be made with a reference to economy. It is known that such High-schools are among the most expensive operations undertaken by mission Boards. And with the present amount of funds and a choice of the means to be employed, it does not appear that a due regard to economy would warrant the necessary expenditure for sustaining such a school at Bombay.

3. The influence of such schools on other mission fields is undesirable. If the High-school at Bombay is continued, there are other missions of the Board which will feel that they have equal claims to be allowed such an Institution. It will be impossible to convince them that there are good reasons for allowing such a school in one large city and not in another. Thus the decision in respect to the Institution involves practically a decision in respect to several other places where the same want exists. It becomes in fact a question of mission policy. Shall a large part of the funds be appropriated to maintain these expensive English schools in the different fields occupied by the Board? The question is not one on which

there is no experience to guide us. The experiment has been tried elsewhere under the most favorable auspices, and the results if not actually disastrous, have at least proved unsatisfactory. The system seems to be a forced artificial one and produces artificial fruits. In view of these facts it does not seem desirable to make it a part of our mission policy, and we think the Institution at Bombay should not be made an exception to the general policy of the mission.

The Committee on *Grants-in-aid* reported through the Chairman, Mr. Bowen. The Report was accepted, discussed and adopted. It is as follows :

REPORT ON GRANTS-IN-AID.

The Committee on Grants-in-aid proposed to be made to schools by the Government of India, as mentioned in a late Despatch on Education from the Hon. E. I. Company, report ;

That they greatly rejoice in the interesting prospects opened up for this country in that document and in the distinct declaration made therein by the E. I. Gov't. of its purpose to promote the welfare of the people of this land so far as it may be promoted by the communication of secular and useful knowledge.

That with regard to the expediency of accepting these grants for any schools that may be under the care of the Missions of the American Board, in India, the following considerations present themselves :

With reference to our grand object of communicating a knowledge of the gospel to the people of this land, it seems far from desirable that we should have such a connection with the Government as would be involved in the reception of these grants. Even now the people are ready, until otherwise informed, to regard us as connected with Government, and to make Christianity responsible for the acts of Government. There are already difficulties enough in the way of our enabling them to understand that Christianity is a spiritual religion, that we are simply servants of the most High and that our dependence for success is on the grace and providence of God. We need not increase these difficulties.

By the frequent visits of Government officials, possibly Hindus, the secular element might come to assume far more importance in the eyes of the pupils than we might wish it to do. The Examiners might in some instances conduct their visits in such a manner as to disparage the religious instruction communicated and to make it appear that the school had no other value than that which it derived from its secular features. Without any intention on their part even, this impression might be conveyed, and perhaps would naturally be.

From these considerations and somewhat also from the strong feeling of attachment that we as Christians of America have to the voluntary system, leading us to shrink from any thing that may even appear to involve a departure from it, we think it inexpedient to avail ourselves of the proposed Grants-in aid, for any schools under the care of these missions.

Some discussion took place on the subject of the *Distribution of Tracts and Books*.

The Committee on *Caste* and on *Polygamy*, reported through Mr. Wood, Chairman. After some remarks the Report was left in the hands of the Committee, for further consideration.

Messrs. Fairbank and Hazen were appointed a Committee on the Expenses of the Meeting.

Adjourned at $\frac{1}{4}$ to 1 P. M. to meet at $7\frac{1}{2}$ P. M.

Closed with prayer by Mr. Fairbank.

NINETEENTH SESSION.

Friday, Dec. 22, 7 $\frac{1}{2}$ P. M.

Met at Mr. Hazen's house.

All present.

Mr. Hazen read a portion of Scripture and led in prayer.

Dr. Anderson read the following *Opinion of the Deputation with regard to the English High School at Bombay*.

ENGLISH HIGH SCHOOL AT BOMBAY.

It should be considered as settled, that the Board cannot form or adopt an English High School at Bombay on the principle of the one now existing there. The deputation feel authorized, however, to say,—in view of the spirit in which this result is met by our brethren of the Bombay mission, and of our confidence that no advantage will be taken by them of the concession we are about to make, and also to prevent the evils that might result from a sudden change,—that the Institution may be continued at the charge of the Board till the expiration of the year from the time when it was commenced;—with the understanding, that the monthly expenses do not exceed two hundred and fifty rupees, that being the rate of expense named by the Prudential Committee, beyond which they did not feel at liberty to go at present, for a school of any sort in Bombay; and also, that the question is finally settled as regards this Institution, so that no arrangements will be made on supposition of its continuance beyond the close of the year from the time of its commencement.

Mr. Munger read a Report on *Extension*, in part.

The Committee on *Caste* and on *Polygamy* reported through the chairman, Mr. Wood. The Report on *Caste* was accepted, discussed and adopted. The Report on *Polygamy* was accepted, discussed, amended and adopted. These reports are as follows:

REPORT ON CASTE.

The following extract from a communication of the Rev. D. O. Allen D. D. to the Secretaries of the A. B. C. F. M. dated Lowell, April 8th, 1854, we believe to be correct. It reads thus:

“The missionaries of the American Board in India and Ceylon have always required a renunciation of Caste just as much as of idolatry and other parts of heathenism, of all converts before they were baptised. No arrangements nor accommodations, nor changes have ever been made in the seats or the sitting in the churches, or in the administration of the ordinances on account of caste. Caste was in no respect recognized. All men were treated as of one class as much as Christians in America are so treated.”

In addition to the above we may add, that it is well understood by those to whom we preach that caste is not admitted into our churches, and individuals presenting themselves for admission to the church well know that they must give up caste before they are admitted. The position taken on this subject hitherto we believe to be the right one and that it should be firmly maintained in future in prosecuting our missionary work.

REPORT ON POLYGAMY.

The number of our church members who before conversion sustained the relation of husband to more than one wife is small. Indeed we know of only two such persons, and neither of those was admitted to the church till his connection with one of his wives had ceased. But as our work advances and converts are multiplied we may expect that among these converts will be found those who are living in this unchristian relation, and the question arises, Shall such persons be admitted to the church, and if so on what conditions?

Our principal difficulty on this subject arises from the Hindu Law which legalizes polygamy, making the marriage of a second wife while the first is living, as legal and as binding as the first marriage. This law being recognized as valid by the English government it is impossible in certain cases for a polygamist to obtain a legal divorce from either of his wives. When a legal divorce can be effected it should always be required before an individual be admitted to the church. The only cases of real difficulty which present themselves to our minds are those when a legal divorce cannot be effected. We believe however that it is not expedient to admit any one to the church even in such cases, without his giving a written pledge to the church that he will no longer cohabit with more than one wife, and that he will also if necessary support the wife thus put away so long as she shall lead a virtuous life. Such a man, though unable to free himself from the legal relation of husband to the person thus put away, we believe to be free from the guilt of polygamy, and hence a proper candidate for admission to the church.

Adjourned at $\frac{1}{4}$ to 10 P. M. to meet on Saturday, 9 A. M.
Closed with prayer by Mr. Munger.

TWENTIETH SESSION.

Saturday, Dec. 23, 9. A. M.

Met at Mr. Ballantine's house.

All present.

Mr. Thompson read a portion of Scripture and led in prayer.

The Committee on *Buildings* reported through Mr. Fairbank, Chairman. The report was accepted, amended and adopted. It is as follows :

REPORT ON BUILDINGS.

We are constrained by considerations of a true economy, which requires the preservation of the missionary's health and the maintenance of his body and mind in an efficient state for labor in this tropical *Indian* climate, to advocate having larger houses than would at first thought seem requisite. There is a necessity here in the hot season for retaining a large body of the comparatively cool night air shut up for use during the hot day. This is the case for about three months of each year. We do not think health can be long retained in the Dakhan if this means of preserving it be disregarded. The influence of great heat when suddenly excessive is to produce a "stroke of the sun," when long continued the effect though imperceptible is as real, resulting in general deterioration of health. The brain and liver especially are affected, and a single hot season is sufficient to induce chronic disease in a healthy constitution. There is also need of a good shelter in the rains, especially in situations near the coast and when the rains are heavy and tempestuous. But a house fitted for the hot season will afford sufficient protection in the rains. A fine house is out of the question; sufficient protection against the heat and rain is required and with that the missionary will be satisfied.

The materials of which a house should be made may be perishable, being renewed as necessity require. This falls in with the whole style of the operations of a missionary society. It looks at present necessities and leaves the future with Providence. It may be desirable especially in village locations, for the missionary to make frequent removals, and a permanently valuable house would become a positive evil if it proved an obstacle to change of place.

We think a house, with walls of sunburnt brick (or as we usually call them, *mud-walls*) and a thatch roof, sufficiently large for a small family and suitable for a rural locality, including its mud-wall enclosure and outhouses, can be built for 2,000 Rs. or perhaps for something less than that sum. The thatched roof costing some 300 Rs. would need to be renewed once in three years, in some cases two years; and other repairs would be needed. The doors and windows of such a house and the principal timbers of the roof, worth between 500 and 600 Rupees, would last many years and in case of removal to another locality, would be transported thither and used for the new house.

In the cities of the Dakhan, it is generally contrary to municipal laws to built thatch roofs and hence there will be an additional expense for a tiled roof. Tiles are dearer than thatch and require large timbers for the frame work, etc. All wood work is expensive. Probably 2,500 Rupees would suffice for a house in one of our cities, unless the family to be pro-

vided for should be large and then an additional room would some what increase the expense.

2. It will be found necessary in forming congregations in the villages, especially when the members are few and poor, to provide most or all of the pecuniary means of building a room for religious worship. In such a case a sum varying from 50 to 300 Rs. according to the necessity for accommodation of those who would assemble in it, will build a plain house of worship. All such buildings should be of the plainest description and no larger than necessity demands, reference being had to the time, which we hope is not very remote, when the congregations will bear the whole expense of erecting their places for worship. At present, in building them, the members of the congregation should help according to their ability and even if they could not contribute money, they would doubtless be able to give labor.

3. So also when catechists, or Christian teachers are located in villages, it may occur that no dwelling-houses can be procured and will need to be built. A dwelling containing two small rooms that would meet the necessities of such a native helper could be built for about 50 Rupees. The considerations that require a *large* house for the missionary happily do not apply to the natives of this country. They can bear the heat without injury to health.

The Committee on *Native Churches and Pastors* reported through Mr. Ballantine, chairman. The Report was accepted, amended and adopted. It is as follows :

REPORT ON NATIVE CHURCHES AND PASTORS.

1. Every person who gives evidence of true repentance for sin and faith in the Lord Jesus Christ should be received into the Christian Church. It is often difficult to determine in respect to particular individuals what constitutes sufficient evidence. Any thing which indicates that a man has forsaken his sins, that he loves the Saviour and desires to do his will and is willing to suffer for his sake is important evidence. It should be remarked that we very rarely see such deep contrition for sin and such loathing of self on account of it among the natives of this country as is often exhibited among those who have known the Bible from their childhood. But when an individual manifests a love for the truth, a constant desire to hear and know it, an evident effort to do what is right and this effort long continued, and especially when we see resistance to strong temptation or steadfastness under opposition and trial, then we may have confidence that he is a true child of God. Knowledge of the great doctrines of Christianity may be very limited and yet a man be a true Christian. If he exhibit evidence of a change of heart, his ignorance of these doctrines should not be a bar to his admission to the church. His knowledge or ignorance should be considered only so far as it is an evidence of conversion or otherwise. Distrust of the native character may sometimes prevent us from receiving individuals to the church who ought to be admitted. Distrust should not be allowed to prevail too far. There is danger of this

from our general feeling in regard to the deceptive practices of the natives. And yet on the other hand there may be too much credulity, and in consequence great rashness in receiving men to the church who are unworthy. It is well for the missionary to put a great deal of the responsibility of receiving members to the church upon the native church members. It will be found almost invariably to work well. The native Christians generally form a very correct opinion as to the character of those with whom they are daily conversant. A native pastor will often judge more correctly with regard to the character of a native candidate for church membership than the missionary.

2. When several native converts at one station or in adjacent villages are in circumstances to meet together regularly on the Sabbath for religious worship and are prepared to perform the duties of a church of Christ they should be constituted into a church, and a native pastor, or if no pastor is available, a native catechist should be placed over them. In ordinary cases it seems important that before such a church is formed, at least three adult males should be prepared to unite in forming the church, one of whom is of sufficient intelligence and strength of character to act as deacon or elder of the church.

3. When a native pastor is placed over a church, the responsibility of the government and discipline of the church must rest upon him in connection with the church members, and upon him also will devolve the duty of instructing his church and congregation in the truths of the word of God. At the same time he should be under the supervision and care of a missionary who should advise him in all difficult matters, and should assist as far as seems to be necessary in the instruction and discipline of the church.

When a native pastor is not available for a particular church, a native catechist should be put in charge of it, whose business it should be to give religious instruction to the church, to watch over the conduct of its members and give information of any irregularities to the missionary under whose care he is placed. The missionary must act as pastor of the churches which have no native pastor, and must be responsible in connection with the native catechist and church-members for the discipline and government of the church. It should be his endeavour to prepare some one of the native converts to be the pastor of such a church as speedily as possible, and when in the view of the Mission such person is prepared to become the pastor of the church he should be ordained and the care of the church thrown upon him.

4. The Mission has therefore this relation to the churches under its care. Each church is in the first instance constituted by the direction of the Mission, and a native catechist placed in charge of it, or a native pastor ordained over it,—and the salary of the catechist or pastor is paid in part at least by the Mission.

The relations of the missionary to the churches which he gathers are these. He has the oversight of those churches which have no native pastor and he is the adviser of those native pastors who are placed over churches.

His aim is to bring forward the churches under his care to be independent self-sustaining churches as soon as possible ; consequently he will continue to perform the duties of pastor of any church no longer than is necessary. When acting as the adviser of native pastors he will be careful to throw as much responsibility upon them as he finds they are capable of sustaining without injury to the cause. It would be far better that a native pastor should be left to make some mistakes in the management of his church than that the missionary should relieve him of too much of the responsibility.

5. Not only should the native churches be trained to be independent and self-governing, they ought also to be self-supporting churches. They should be brought out of their position of dependence on foreign aid as speedily as possible. At present the members of our native churches here having little property of their own, are unable to support their own religious and educational operations. But they should do what they can towards this object. They should contribute the support of the ministry among them, and also for schools for the education of their children, giving liberally to both of these objects as God hath prospered them.

At present although they may not be able to contribute much money towards the erection of places of worship, yet in the villages many may be induced to contribute the labor of their hands. Native Christians should by all means be trained to habits of systematic benevolence. They should also be taught their duty in respect to the conversion of the heathen generally and the obligation resting upon them to contribute of their property for the promotion of this object. The native Christians at Ahmednuggur and Bombay have for some time contributed regularly for the support of Missions and have thus manifested their interest in the progress of the work of the Lord. They should be encouraged to do so more and more, and thus led on to the performance of all the duties of a church of Christ.

When a native church is fully prepared to sustain its own pastor and to support the educational operations necessary for the training of its own children, then it has passed the stage of infancy and is able to stand alone, and should be thrown on its own resources. The connection of the church with the Mission may then cease without detriment to the cause.

6. Several reasons have conspired hitherto to prevent the ordination of native pastors over churches in this field. Six years ago two native brethren were licensed to preach the gospel in connection with the Ahmednuggur Mission. They might speedily have been ordained as pastors of native churches but the importance of having independent churches formed in different localities, and of placing a pastor over each church was not then fully understood. The missionary acted as the pastor of the church, and perhaps felt that the duties of instructing the church-members in the knowledge of gospel truth, and of disciplining and managing the church were beyond the ability of the native preachers. Instead of bringing them forward to perform the duties of the pastors, and throwing responsibility upon them, he performed those duties himself and left them in the background. The native preachers themselves shrunk from the responsibilities of the pastoral office, and were at length induced with evident reluct-

ance to come forward and receive ordination. They felt that they were unfit for such an arduous work as that of building the living temple of God. It is our opinion now that the system thus pursued was not a good one, as it was calculated to keep the native churches too long in a state of dependence.

7. When native brethren are prepared to explain the Scriptures to the edification of their hearers, we think they ought to be licensed to preach the gospel, if in other respects their character is such as to render it expedient in the view of the Mission. When thus licensed they should act as evangelists, preaching wherever the Mission shall direct. When the services of any such licentiate are required for a particular church he should be ordained pastor over that church. In our opinion it is not best that natives should be ordained as evangelists. If ordained they should have a particular charge and that charge should be a native church. Otherwise the ordination would give them merely the name of ministers of Jesus Christ, without the responsibilities which should always accompany the title.

8. The education of native pastors should be different according to their talents and the field of labor which they are expected to occupy. It will be well in many instances for pastors of churches in the cities or in important places to have such a knowledge of English as to be able to consult English commentaries and other English books. They should also have some knowledge of English science. In our large cities there are many intelligent natives well acquainted with English science and familiar with English works on various subjects, and it is important that our native pastors in these places should be prepared to stand on an equality with this portion of the community and be able to meet those among them who are deists or infidels. It is desirable also that they should have a knowledge of the Sanskrit language that they may be prepared to answer the learned Bráhma who opposes Christianity, and be able to show him from his own sacred books the absurdities of Hinduism and the correctness of the principles of Christian truth. The number of pastors who need such extended preparations for their work, will of course be comparatively small. Persons who are to be pastors of churches in country places, composed of members comparatively ignorant do not need a knowledge of English science or of the English language. They should have a good knowledge of their vernacular, and should be prepared to explain the truths of the word of God in a satisfactory manner. Their education should have particular reference to this matter. Persons who are well acquainted with the Scriptures, who understand the great doctrines of the Bible and are apt to teach, without any other literary qualifications, may we think be ordained as pastors over native churches formed in the villages, and may be expected to prove good soldiers of Jesus Christ. Between these two extremes, there will be various grades of qualification, and each pastor should be placed over the church for which he is especially adapted by his talents and character.

9. The salaries of native pastors should be different according to their

qualifications and their position. In general we think that those native pastors who are placed over churches in the cities and important places should not have more than 30 to 35 rupees per month including house rent, and those who are placed over churches in the villages from 10 to 15 Rs. per month. There may be situations also when a salary of from 20 to 25 rupees should be given. These salaries will be sufficient we think to support the native pastors comfortably and enable them to exercise the duties of benevolence and hospitality. These salaries are somewhat above the income of men in the same position in the native community and we think rightly, as we should not approve of our native pastors living after the manner of the heathen, but desire to see them exhibit the fruits of the religion of Christ in the cleanliness, decency of apparel and order of their households. They should therefore have the means of enabling themselves to set an example in these respects which their flocks may be recommended to follow. These salaries too, we think, will not be above the ability of the native churches to give when they become prepared to support their own pastors. For their own respectability, we think, they will regard it as important to fix the salaries of their pastors as high as we have here mentioned.

10. It is our opinion that the native pastors should not be associated with the missionaries in ecclesiastical bodies. There are many objections to such a course and it has been found to be attended with difficulties in places where it has been tried. The business of the missionary is peculiar. He is entrusted with the disbursement of funds for Mission purposes by the Christian churches of his native land, and he cannot delegate that trust to others. He stands in a peculiar relation to the churches which have sent him out and which sustain him in the field, and to the Society under whose superintendence he labors. The native pastors do not come into the same relation to that Society. They work under the supervision of the missionary and are responsible to the Mission by which they are employed, the Mission being responsible to the Society. Of course the native pastors cannot act as members of the Mission: And whatever ecclesiastical body or bodies are formed by the native pastors among themselves, the missionary should in our opinion remain unconnected with them. He may attend the meetings of their ecclesiastical bodies when he shall think it desirable and advise them in difficult matters; but in general we think it will be found most expedient to have the native pastors to manage their ecclesiastical affairs for themselves. In this way they will become most speedily prepared for maintaining the institutions of religion independently of foreign assistance, and their churches for becoming self-governing and self-sustaining churches of Christ. The departure of the missionary, when that shall finally take place, will then be no sudden disruption of ecclesiastical relations, nor will it weaken the ecclesiastical body which the native pastors have formed.

11. The native pastors should often we think be employed in home-missionary labors, such as performing tours to the cities and villages around them and visiting places where large companies of natives resort

It will be of importance to them in preparing them for their own pastoral duties, enlarging their experience and extending their personal influence, giving them a beneficial change of labor, exciting them to new efforts for spreading the gospel to the regions beyond their own immediate circle, and leading them to urge the duty of laboring and contributing for the conversion of their heathen countrymen, upon their churches. In this way too the missionary will often receive valuable aid from the native pastors in carrying on his appropriate work of spreading the gospel throughout the country. Their peculiar adaptation to such labor and their previous familiarity with it should be made use of in this way so far as is consistent with their duty to the churches under their care.

12. The native brethren so far as our experience goes are well adapted to the work of preaching the gospel. They are generally very fluent in the use of their own language, and they command attention by their free use of allusions to the customs and peculiar ideas prevalent among their own countrymen. In this respect no foreign missionary can ever hope to compete with them. Some of them are peculiarly happy in the use of figures in the oriental style, which always excite interest and impress the truth upon the minds of the hearers. The preaching of our native brethren we regard as very valuable. That of the better educated native preachers we do not set behind the preaching of the missionary in any respect. They exhibit divine truth in its relations and apply it to the consciences of men as well as the missionaries, and although still deficient in many respects, yet we have no doubt they will continue to improve, and we have reason to believe will become in the course of a few years far better preachers than any foreign missionary can hope to be in their language. We rejoice in this prospect and shall be happy to stand out of the way and let them take the place which God has assigned them. May they increase in numbers and influence while the missionaries decrease.

The first pastors of native churches in this country have indeed a noble work before them. God has given them grace and a glorious service, calling them to the office of the ministry and thus placing them in circumstances where they can do much for the cause of their Master. They are to be the examples of future pastors in this land. The missionary is the instrument under God of bringing them forward and preparing them to stand alone without foreign aid. When this work is done the missionary may well rejoice. He has his reward. He has introduced the leaven which will continue to diffuse itself till it has leavened the whole lump. And when that day shall come when the Saviour shall gather the fruits into his garner, then he that sowed and he that reaped, the missionary who commenced the work and the native pastors who carried it on, shall rejoice together.

A Report on *Tracts and Books*, was presented by Mr. Wilder, Chairman of Committee. The Report was accepted, discussed and adopted. It is as follows :

REPORT ON TRACTS AND BOOKS.

Your Committee on this subject find little occasion for any extended Report.

We recognize a judicious circulation of religious Tracts and Books as a very valuable auxiliary in our missionary labors. We could not dispense with them without greatly diminishing our usefulness. Tracts and portions of Scripture often carry the gospel message where the missionary is never seen and cannot go, and repeat it from day to day to those whose attention has once been aroused.

We have reason to be thankful for so good a variety of Christian Tracts and Books as we now have in the Maráthí language. Still our vernacular Christian Literature needs to be greatly increased, and the translation and compilation of Christian Tracts and Books is a work which must not be lost sight of or intermitted. Every missionary should have some such work on hand to occupy the moments that can be spared from more direct and special mission labors. Theological Text Books, a Scripture Manual, and suitable Commentaries on portions of Scripture are much needed.

As to the manner of putting Tracts and Books into circulation, your Committee think that much discrimination should be used. Cases may and often do arise in which the *gift* of a Tract or portion of scripture is not only justifiable and proper, but the withholding of it would be a serious error. In all cases of inquiry and a sincere desire to understand the Christian faith, we think they should be given gratuitously, unless such person be able and disposed to purchase them. But as a general rule we strongly recommend the practice of putting them in circulation by sale. The annual receipts of our Maráthí Missions for Tracts and Books sold, amount to four or five hundred rupees. As these receipts gradually increase they will become no inconsiderable item.

But the great argument in favor of this practice consists in the higher value Tracts and Books assume in the minds of native readers when they are required to purchase them. While the practice of very liberal gratuitous distribution obtained it was often found that Tracts were destroyed, and we have heard of instances in which they were collected together after the departure of the distributor, and burned, thus increasing the prejudice against Christianity and Christian publications in the minds of all who witnessed or heard of the incident. An evil of such magnitude should certainly be avoided if possible.

In this connection we would bear testimony to the value of our Mission periodical, the *Dnyánodaya*. Its circulation is yearly increasing, and it is believed to be effecting much good. We submit to those who have it in charge, whether it may not soon become a medium for communicating a larger amount of Bible truth, and strictly Christian knowledge and literature.

Messrs. Fairbank and Bowen were appointed a Committee to confer with the Deputation with respect to the printing of the minutes.

The Committee on *Visits to America*, reported through Mr. Hazen, Chairman. The Report was accepted and after some discussion re-committed.

The Committee on *Native Teachers and Catechists* reported through Mr. Wilder. The Report was accepted, discussed and re-committed.

Adjourned at 10 minutes to 2 P. M. to meet at 7½ P. M.
Closed with prayer by Mr. Wilder.

TWENTY-FIRST SESSION.

Saturday, Dec. 23, 7½ P. M.

Met at Mr. Barker's house.

All present. Mr. Wood read the Scriptures and led in prayer.

Mr. Munger read a continuation of the Report on Extension. Some discussion on the subject ensued.

The Committee on *Temporal aid from Mission funds for indigent Native Christians*, reported through Mr. Bissell, Chairman. The Report was accepted, discussed, amended and re-committed.

The Report on *Visits to America*, through Mr. Hazen, was accepted, discussed and adopted. It is as follows:—

REPORT ON VISITS TO AMERICA.

The missionary engages in a service for life. The idea of returning to America to remain is not entertained. A visit to America is regarded as a temporary matter, and is to be considered in regard to its expediency alone. We are of opinion that such visits are expedient and even necessary.

1. We think experience has shewn that foreign residents in India require to visit the temperate latitudes of their nativity after a lapse of about *twelve years*. Missionaries are no exception. Rather when we consider the nature of their work, the cares that oppress them, the constant pressure and anxiety of spirit, which they cannot avoid, we say that of all men the missionary most needs the change.

The wish of the Board, of the church, is to secure the maximum of profitable labor from each individual. The first three or four years of a missionary's life, are occupied to a great extent in acquiring the language, and acquaintance with the people, their habits, customs, superstitions and the like; acquaintance with the climate and adaptation of the individual to peculiar labors, or to peculiar labors at certain seasons of the year, this knowledge being indispensable to highest usefulness. Though much preaching and other missionary labor may be performed yet this is rather a time of *preparation*. The next four years, without drawing too definite limits, the missionary may hope to spend in constant activity, in laboring to good advantage in that way in which experience will have taught him he is best adapted to labor. In general it may be hoped that a third term of four years will be in like manner full of labor. Toward the end of the time he

will find many symptoms of failing health. Often he will have to omit his usual exercises. He must take more relaxation.

Some such experience as this may generally be anticipated in persons of good constitution, in cases where proper care is taken of health. The man who has been in the use of the language for ten or twelve years, is supposed to be in a most favorable position for using it in preaching to the people. The question then is, how shall he preserve this ability for the greatest number of years? How shall he secure the greatest length of time for preaching to the heathen? We have no hesitation in saying that he will accomplish much more missionary work by visiting America for two years, not including the voyages home and back, than he could hope to do by spending all the time in the field. But the experience of most men is that they soon sink after having been laboring in the field for that length of time. Physicians and others in this land speak of a disease which carries off more Europeans than any other, as, "*the year too long in India.*" It is a fact that after a continued residence in a tropical climate, a man's functions do become deranged, his liver is inactive, his spleen affected, his stomach weak, his brain softened, he becomes a prematurely old man. Dr. Edwards writes: "The Anglo-Saxon constitution cannot bear up against the debilitating influence of this tropical climate beyond a certain period. The physical, especially the nervous, constitution becomes gradually undermined, and the nervous energy less and less able to sustain the powers and working of the mind."

The case of Br. Hume presents a loud warning. He had been fifteen years in India. Had he gone to America at the close of 1853 when he had already received many warnings, in pains and fevers and frequent ill attacks, he would doubtless have escaped the extreme prostration brought on by the rainy season of 1854. Is it proper economy to run the risk of life which Br. Hume did by staying in the country till driven from it? What would have been his chance for life had he decided not to go home, even when lying at the point of death?

The case of Br. Ballantine is in point here. After having been fourteen years in India, he was suffering from fevers and other ailments. The last few months of his stay here, it was evident he had stayed as long as he ought. He could labor far more efficiently the year after his return, than the year before he left. Mrs. Ballantine also greatly needed the change and has returned to this country with new strength.

We think that the measure proposed would be to the worn missionary "a new lease of life." It would tend to keep a man contented and happy at his work. It would help to remove a burden of anxiety from his mind. Cheerfulness in his work is an essential to the missionary. Yet it is not always possible to preserve an even flow of spirits. The mind sympathises so closely with the body that we cannot expect a cheerful laborer in one who has a diseased or inactive liver, who is liable to bilious attacks, who has a wearing headache or who is affected with any other form of physical evil. When a man begins to feel any of these things no wonder that he often looks anxiously to the future. Let such a man know that at the end

of a fixed term of years he will be welcomed home to spend a few months in the presence of friends, among the scenes of his youth, and he forgets the pains of the moment, he keeps up his courage, and endeavors to earn his leisure by renewed devotion to present duty.

The effect of a visit home is eminently beneficial upon the mind and heart of the missionary. We are apt, with all our care, to fall behind the times. Living in a land of bullock carts and tents we can hardly realise the conception of a long line of rail road, and a crystal palace. We get further and further away from the healthy influences of social life at home. We need reanimation. We get into narrow views, and insensibly become one-sided. We need to mingle in other society, to exchange views with other minds than any we can meet here,—to have our souls warmed and all our religious life stirred up, by breathing the atmosphere of a home revival.

Many missionaries come out young in life, and consequently with little experience of the great world. They allow their feelings to run in the ordinary current of India life, and thus get often far removed from American ideas and practices. In such cases it is not easy to over-estimate the importance of bringing the man into contact with fresh American life, of shewing him by the opportunity for actual observation, the progress made in temporal and in spiritual things. The missionary is also a representative of America. He should not remain too long removed from his home land, or he will cease to be a true representative, and become an echo of the ideas afloat around him.

The activity and usefulness of the Missionary seem to depend to a great extent upon such an invigoration as he will get only by a visit home. It can easily be shewn that no temperate climates are so well adapted to restore one to vigor of body, as one's native clime. It is doubly true that mental vigor and elasticity cannot be readily restored by a visit to other regions than the home and training scenes.

Much might be said of the effect of a visit home upon the churches. It is sufficient however to refer to the renewing of acquaintances of former days, reviving of old pledges, enkindling the interest in prayer for the missionary, and all those silvery bonds which only exist between hearts united by personal intercourse.

At present one great reason for a visit to America is the necessity for removing children there, to pursue their education. The proposed furlough would, in ordinary cases, fall in directly with the wishes of parents in this respect.

The result to which we come is, that in many cases *life*—in all cases efficiency—the greatest efficiency, requires that missionaries in India should visit America, as a rule, after an absence of about twelve years.

It is not expected that the understanding that missionaries should visit America after the lapse of certain years, will do away with the present practice of getting the permission of the Prudential Committee, as to the time and manner of leaving. For obvious reasons the special necessities of each case should be considered by themselves, and permission granted

as may seem expedient at the time. All that we advocate is that it shall be understood on the part of the Committee that the Missionary has the privilege of visiting America. This understanding will enable them and the Mission to provide as far as may be necessary for the discharge of his duties during his absence.

2. There are some cases which cannot come under a general rule. Some men may have made a mistake in coming to India at all and may only drag out a wearisome life all the time they stay here. Such should be allowed to retire from the country as soon as the fact is discovered, and should not remain here a burden to themselves and to all about them. Some persons may fail in health long before the time here contemplated. Providential circumstances may render an earlier visit important. These cases are exceptional and should be provided for, as they may arise. There is room for the hope that by a general rule the number of these special cases would be diminished. We do not think that the whole number of returns would be greater than at present and the operation would be more uniform.

3. A great difficulty exists in regard to visits to America in the expense attending the voyage. The communication is not direct and easy, as it is in many other mission fields. There are special difficulties as regard Bombay since there is at present so little direct trade between this port and the United States. It is necessary to look at the matter of routes.

The direct route from Bombay to the States should be taken in all cases when it can be.

The other routes are,

1. The overland route through Egypt and thence by England.
2. The overland to the Mediterranean and in sailing vessels from thence.
3. To the Cape, and thence as opportunity may offer direct.
4. By London.
5. By Liverpool.
6. By Calcutta, and thence direct.

The first route would only be adopted in cases where speed is of the first importance. It appears to be attended with many discomforts and disadvantages, but there may be cases in which it is important to pass the distance in the quickest time, and in which expense is a secondary consideration. On this route the expense is very great.

The second route, by the Mediterranean, has the advantage in point of expense, while it also secures a good degree of rapidity in performing the journey. For a single man in ordinary health, this route may be preferable to any other.

The expense may be diminished by taking a second class passage. Missionaries sometimes go in this way, but the discomforts are very great. The rule of the Committee in case of persons wishing to proceed by the overland route, is to grant no more than the cost of a passage around the Cape, and if the person expends more he is to secure it from other sources. This rule

appears equitable, and we believe that ordinarily a man's expenses by this second route need not much exceed such a sum.

Neither of these routes should be undertaken by persons in feeble health, unless in case of a special medical certificate, that the overland is the route most likely to save life. In ordinary cases the route to the Cape would be recommended to feeble persons.

The third route via the Cape, offers advantages as to a short sea-passage. It is the shortest sailing distance between Bombay and the States. It is understood that there are fast sailing vessels with good accommodations for passengers, plying regularly between Boston and the Cape. A short residence at the Cape would in many cases be eminently beneficial to missionaries in poor health.

The expense of living is said to be very high at Cape Town, but to be reasonable at stations a day's ride inland. This route was recommended by physicians to Mr. Hume. The expense of a passage to the Cape is generally large.

The fourth route, by London, is very expensive. Both the routes through England are attended with much trouble in Custom Houses. The passenger ships to London afford the best accommodations. There is also the disadvantage of a crowd of passengers, and numbers of children,—a matter of serious consideration to a person proceeding with his family. A Surgeon being on board these ships would be a reason in some minds for preferring this route. Others would consider that a thing of no account.

The fifth route by Liverpool, is cheaper than by London and it may be found as a general thing, to be as cheap, or cheaper than the route by the Cape. The ships for Liverpool are generally heavily laden and carry few passengers. These circumstances affect accommodations. Passages from Liverpool to the States can be procured with facility. The sea-passage is longer than on the route from the Cape. The passage from the Cape to Liverpool is generally about the same as from the Cape to Boston, thus increasing the time by the entire length of the Atlantic passage.

The sixth route is mentioned here, as it would naturally seem a feasible thing to proceed to Calcutta, and take an American ship. There would ordinarily be no difficulty in finding a ship proceeding to the States. But there is little direct trade between Bombay and Calcutta, so that a passage in a good ship might be not easily procured, and also it would be quite expensive. Further, American ships at Calcutta are laden to the utmost extent. It has been said that ships of 800 tons measurement take as cargo 1800 tons goods. The lading is hides and indigo generally, and freights are so profitable that few ship-masters care to take passengers. Probably few persons will undertake this route.

Appended to this Report are some remarks by Surgeon E. W. Edwards of the Bombay Medical Establishment long resident in this country, and acquainted with our missionaries. These remarks were made upon a Medical Certificate granted to Rev. R. W. Hume, and were entirely voluntary on the part of Dr. Edwards.

Appendix to the above Report.

Remarks by E. W. EDWARDS *Inspector General of Hospitals, Bombay*; appended to a Medical Certificate given to Revd. R. W. Hume.

“In connection with this case and that of other missionaries, the American Board of Missions would do well to consider the expediency of directing their laborers in the Indian field of missions to revisit their native land oftener than they now do, and to be prepared to adopt a rule for them to be allowed to return to America on a furlough after 8 or 10 years consecutive residence in this land, irrespective of being compelled to do so, on the score of active disease. In my opinion such a plan would tend to the more efficient working of the mission, by having a healthy body of men. I know the prevailing idea abroad is, a missionary should live and die at his post. But I imagine this is not desirable, as the one who comes after him must necessarily be inefficient for a time. It is self-evident that a missionary who knows the language, the intricate working of the native mind, and its intimate connection with the whole system of the mythology of this country, is a far more valuable man than one who arrives fresh from College, warm and zealous though he may be. The old established missionary returning to India with recruited health does far more efficient work than the one enfeebled with the climate, struggling against languor and bad health. The contrast scarcely needs a comment. This condition of health too influences the mind, for he is very apt to get disheartened, not so much from violent outward opposition, for it is restrained by the Government we live under, but from the cold, apathetic acquiescence which natives yield to the statements and preaching of the gospel, acknowledging as they do all the truths of scriptures, yet producing, with a very few exceptions not the slightest effect. With all their knowledge they pursue their usual paths, shut up in their terrible caste system, and worshipping their licentious and worthless idols. All this tends to prostrate the mind of the missionary and add to the feeble condition of his body, and when mind and body act and react so upon each other, much good cannot be expected by such a missionary laboring in bad and broken health.

The question therefore open for decision is, whether it tends most to the efficient working of the mission in India to keep the missionary struggling on, till he is worn out and perhaps dies; or whether he should not be encouraged to revisit his native land after 8 or 10 years of consecutive residence and labor in this hot climate, and by recruiting both his mental and bodily health, return after two years, to resume his former labors with more zeal and energy. I should decidedly give my vote for the latter plan for the reasons above given.”

E. W. EDWARDS,
I. G. of Hospitals.

The Report on *Estimates and Appropriations*, through Mr. Hazen, Chairman, was accepted, discussed and adopted. It is as follows:—

REPORT ON ESTIMATES AND APPROPRIATIONS.

In preparing estimates it should be the object of a mission to lighten the labor of the Prudential Committee as far as may be. Often the simple statement of a specific want is sufficient to secure the needed appropriation. The Prudential Committee have only a limited sum at their disposal. They wish for minute details and to have the whole classified and footed up in such a manner that they may understand each part readily.

Details should be presented of the Salaries of each missionary and all the items of allowances. The wages of each native Pastor, Catechist and Teacher, should be inserted opposite his name under different heads, and properly footed up. The cost of each school; buildings of all kinds; rents and repairs, and in reference to each house, should be specified, and so far as may be, the details of other anticipated expenses, such as travelling, tours and the like.

With such details the Committee can check an account, and can more readily judge in regard to the items to be reduced, where reductions are indispensable. When new appropriations are asked for, explanations should be full and minute. All these details should be so carefully written out that mistakes need not occur in copying at the Missionary House.

Your Committee deem it important to say that when a specific appropriation has been made, the sum should not be exceeded. If it becomes necessary to incur additional expense, the consent of the Prudential Committee should be first obtained.

If in special cases which it is impossible to foresee, an appropriated sum has been overrun, the facts should be stated at once to the Prudential Committee, and a grant asked for. When an appropriation has been made for any specific object, and not expended in that year, the appropriation is regarded by the Prudential Committee as having lapsed, and no part of an appropriation made for a specific object, is to be diverted to another object. In dealing with business men we cannot be too particular in attending to these matters.

Adjourned at 10 minutes to 10 P. M. to meet on Monday, at 9 A. M.

Closed with prayer by Dr. Anderson.

TWENTY-SECOND SESSION.

Monday, Dec. 25, 9 A. M.

Met at Mr. Ballantine's house.

All present.

Mr. Ballantine read the Scriptures and led in prayer.

The Committee on *Extension* reported through Mr. Munger, Chairman. The Report was accepted, discussed and adopted. It was left in the hands of Mr. Munger, to complete the statistics. It is as follows:—

REPORT ON MISSION EXTENSION.

India is the place of Satan's seat. Here are his strongest of strong-

holds. Here he has enthroned himself with unwonted fulness over the minds and hearts of men. He reigns in terror and in blood. His galling yoke lies heavily upon the necks of the 150,000,000 of this realm of darkness. But Satan's dominion here is usurped. India with all her millions of immortal beings is by right a part of the purchased inheritance of Jesus Christ, the Saviour and Lord of the whole earth. He has entered these dominions of Satan, and begun to assert and enforce his right to the love and service of these abject millions.

Cast your eye over the map of Central India. Let it pass from the ocean on the West eastwardly along the 16th and the 22nd lines of latitude, and then along the line of the 80th degree of longitude. And now detach from the portion of country included within these limits certain small sections on the North West, and the South East, and you have mapped out before you the Maráthí country, with a population exceeding 8,000,000. Forty years ago Gordon Hall and Samuel Newell began to preach Christ crucified for sin in the city of Bombay. Since then some fifty missionaries of different Evangelical organizations have prosecuted the work of the gospel in this part of India. The result of all their toil and prayer has been the conversion and gathering into the fold of the good Shepherd, of some few hundreds of men and women. These results have fallen far short of what has been desired, and yet they have been such as to prove the sufficiency of God's truth for the conversion of Hindus, and for the subversion of the strongholds of the wicked one in this land. But what shall we say, when we bring to mind the fact that since this work of Evangelism in Western India began, more than one generation of Hindus has passed away from the scenes of earth, to the tribunal of God and the scenes of eternity. How appalling is the fact that dying in their sins—with all the guilt upon them, which the habitual observance, for the period of their lives, of all the rites and abominations of Hinduism, has served to accumulate—they have perished in Hell! They are lost for ever!

And what shall we say too, of the living millions of men, women and children, who make up the population of the hills and valleys and plains of the Maráthí country? They are the subjects of a religion most insulting to God, and most revolting to every feeling of the sanctified heart. Fondly clinging to their false hopes, they are dying by tens of thousands every year, and in all their pollution, appearing before him who has said, "Without holiness no man shall see the Lord." Oh! if there is a sight more painful to the Christian's heart than others—a sight at which angels might well weep—it is the sight of *this whole land* lying under the power and dominion of the prince of darkness, and its millions of people sitting in the shadow of death!—thinking, and speaking, and acting, in ways which only dishonor God, and inflict the greatest injuries upon their own spirits!—and all passing, day by day, on and on to the regions of eternal death! And is there no help? *Must* it still be so? *Must* these millions of Maráthí people continue to go on year after year in the way to endless perdition? No, it need not be so; and just because it need not be so *it must not be so*. There is help, there is balm in Gilead, and there is,

physician there. Some of the people of this land have heard of him, and repairing to him they have been healed. The number is small. And yet the missionaries in this field have not been idle. They dare not say that they have done all they could. But they can speak of the joy they have many a time had, in testifying the gospel of the grace of God along the banks of the Krishná, the Bhimá, the Siná, the Godávarí, the Wadá, the Pevná, and other rivers and streams, and among the towns and villages which so fill their beautiful valleys. Many and many a time have they heard the people exclaim—"How can it be as you say, that Jesus Christ is the only Saviour of lost men, and that we now for the first time have heard this name from your lips?" And yet it is so, and there are still thousands of towns and villages in the Maráthí country, the people of which have never heard this precious name, which all heaven adores. And how shall they hear without a preacher? and how shall they preach except they be sent? We come then in behalf of the millions of our field, and in the name of the Maráthí missions of the A. B. C. F. M., we state the wants of this field. We want help. We want men and women to aid in multiplying the knowledge and the triumphs of redemption among this people. We do not ask help that we may be eased of our burdens. We love to bear these burdens, we are willing to bear burdens for Christ, and in behalf of these perishing souls, which are near crushing us into the dust;—but we are not willing—Oh! how can we be?—to see these millions of Hindus on the North, the South, the East and the West of us, go down to death without having heard this name, which is above every name;—without having believed in him, who is the way, the truth, and the life.

Before proposing a plan of extension, we will here briefly state some of the circumstances which favor the idea of an extensive occupation of this part of India, by the converting agencies of the church.

1. There is easy and safe access to the people. The missionary can go where he will, and no man may forbid him. He can preach wherever, whenever, and to whomsoever he likes. Preaching the gospel—telling the story of the crucified and glorified Christ—is the known business of the missionary. Go where he may, the English name and rule are his shield of protection. He can lie down to sleep at night, at home, or a hundred miles from home, with a feeling of more security in respect to person and property than he could do either in England or America. When he goes among the people he finds them civil, respectful and courteous.

2. There are peculiar and special facilities for introducing the gospel among the people. They are a religious people. Perhaps it will be safe to say that the Hindus are more imbued with the spirit and power of religion than any other heathen people. They are accustomed to listen to the reading and exposition of their own sacred books. They are fond of religious discussion. It is said that arguments and discussions between pandits and others who are familiar with the shástras, regarding questions of religion and philosophy, generally form part of the entertainments, where public occasions call multitudes together. It will hence quite

coincide with the views and feelings of the Hindus, when missionaries go among them and ask a hearing of the facts of Christianity.

3. The population of this part of the country is dense. The people congregate in towns and villages, which are usually surrounded by walls, and entered by gates. These towns and villages are frequently within very short distances of each other, particularly along the banks of rivers. By reason of this condition of the people, the missionary can reach them without any great expense of time and strength.

4. Travelling is cheap. Consequent upon the absence here of all hotels and other places of entertainment, the missionary is under the necessity of taking along with him, on all his tours, all the requisite appliances for sleeping and cooking. But because of the low rates of labor, and of the hire of beasts of burden, these preaching excursions are not necessarily very expensive. The extra expense of a single missionary is some two and a half rupees per day.

5. Residence in this part of India is generally safe in respect to health. The climate in April and May is severely uncomfortable by reason of the heat. However this season of the year is not considered unhealthy. The rainy season is June, July, August and September. During this season, little can be safely done in the way of itinerant labor. But every missionary can find enough to employ all his time and strength, during this period, in the way of study and the preparation of books and tracts, and instruction of school-teachers, catechists and other native helpers.

PLAN OF EXTENSION.

The circumstances now specified, together with the pressing spiritual wants of the people in the Maráthí country, present strong reasons for our urging upon the Prudential Committee the very great importance of greatly extending the operations of their missions in this part of India. This can be done only by increasing the number of men and women for this work. Let us then plainly state the nature of the work which we propose—or rather the mode which we propose for bringing the gospel before the minds and hearts of the people. The plan is essentially that which was developed in the report on the subject of preaching. It is proposed to make the preaching of the gospel the one all-engrossing work of the missionary. As he will have no converts at the outset of his labors upon whom to rely for a regular congregation, he will find it necessary to sow beside all waters—to preach in every place where he can find hearers. He must closely imitate the example of the great missionary and the first preachers of the word. That Jesus Christ was an itinerant preacher all know. It is written of him, “Jesus went about all Galilee, he went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom.” “And it came to pass afterwards that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.” “He stirreth up the people, teaching throughout all Judea, beginning from Galilee unto this place.” And Paul said—“Unto me, who am less than the least of all saints, is this grace given, that I

should preach among the Gentiles the unsearchable riches of Christ,"— "whom we preach, warning every man, and teaching every man." These passages are cited for the purpose of defining the mode— that of itineracy, by which we propose to evangelize the inhabitants of the Maráthí country. Did the people of Judea know of the promised mission, and were they looking for his appearing? and yet was it necessary to visit them in their homes and cities, in order to persuade them of the things of the kingdom of God? How much more needful is it to go to the homes of this people, who are wholly ignorant of him who is the hope of the world. Be it so that when they come to know the things which we testify, they will cease to feel interest in our message, and, perchance, will curse and revile. Still we must preach to them. We must *seek* to save them. We must run hither and thither, to and fro, and preach the word in season and out of season, in the chaudí and the market, at the gates of the city and at the well, on the threshing floor, and in every place of concourse. One thing is certain—if they cannot be persuaded to believe in Christ, they must perish. Can we then neglect them? Can we leave them to go on uninvited, unwarned, unurgéd, down to perdition?

There to converse with everlasting groans,
Unrespited, unpitied, unreprieved,
Ages of hopeless end.

In farther designating the mode of operation, we mention that the frequent repetition of the truths of the gospel, in the same places, and upon the same minds, is in the highest degree desirable. This is every where, and in all cases true, where the object sought is to produce conviction and induce a change of purpose and of action. But there is specially need of repeating Christian truths in this country, from the circumstance that the minds of the Hindus are already occupied by thoughts and teachings, which only deprave and pollute the heart. This need suggests the importance of occupying cities and large towns as central stations which will furnish full employ, in connection with the work in the contiguous villages, for two missionaries. At distances more or less remote from these central points, depending upon the character of towns and villages, and upon indications of providence, let other places be occupied, severally, by individual missionaries. Here is both concentration and extension, by means of which effective co-operation is secured, while opportunity is given for independent and individual action and responsibility. The villages which are found between the central and the remote stations, will be occupied by catechists, and especially those in which special religious interest is manifested. For the success of this mode of extending the knowledge and power of the truth, it will be found of great importance that the plans of each itinerant missionary should be such that he may be able to tarry a day, or a week, or a month, or three months, in any place on his route, where the providence of God indicates the special need of his presence and labor. He should regard himself as being wholly at the disposal of God, and should act day by day according to the wisdom and grace given in answer to daily prayers. In this manner the apostles planned and prosecuted their

missions. Their commission and the teachings of the Spirit of God, governed them in respect to the places of their residence, and the time of their departure from them.

Making the foregoing plan of operation the basis of mission-extension, we propose the occupation of the following towns and villages.

BOMBAY MISSION.

The city of Bombay was the point at which the first missionaries of the A. B. C. F. M., began the work of publishing the gospel in foreign lands. This was in 1813, and from that day to this present time these glad tidings have been proclaimed in this city by American Missionaries. Here were gathered the first fruits unto Christ in Western India. And here in the dust of Bombay mingles the precious dust of Newell, and Frost, and Nichols, and Garrett—of three Mrs. Allens, Mrs. Stone, Mrs. Hervey, Mrs. Ramsey, and Mrs. Fairbank. All these facts are so many voices which say unto us; “Be not weary in well-doing; for in due season ye shall reap if ye faint not.” And there are here more than 500,000 Pagans, Moslem, Jews and Pársís, whose spiritual wants demand the persevering labors, and prayers, and tears, of the American Churches. This mission cannot be sustained with any proper efficiency with less than three missionaries in Bombay, while ten able ministers of the New Testament could easily find employment in the way of publishing the story of redemption; in connection with our mission there.

Tanna.—This town has a population of some 20,000 inhabitants. It is 22 miles N. E. from Bombay. The railroad passes through this place, and by this means communication is had between the city and Tanna twice every day. Missionary work was commenced here many years ago, but was not long continued. It affords in many respects a very inviting field

Ratnágíri.—This town is 130 miles South East from Bombay. It has a population of some 15,000. Heretofore a good deal of missionary work has been performed in that part of the Maráthí country lying North of Ratnágíri by the Church of Scotland’s Mission; and we had schools in the same region for several years. There are many towns and villages in the neighborhood of Ratnágíri, where the gospel may be preached in hope of gathering many souls into the kingdom of God. And the whole Southern Konkan is now open before us. There is not a single missionary in all that wide field of Heathenism. In view of these facts, and of the wants of these multitudes of sinful and benighted men and women, it would be well if two missionary families were stationed at Ratnágíri.

Towns.	Location.	Population.	Men required.
Bombay . . .	Lat. 18° 55' N., Long. 72° 57' E.	566,000	3
Tanna. . . .	22 miles N. E. of Bombay	20,000	1
Ratnágíri . .	130 ,, S. E. ,,	15,000	2

AHMEDNUGGUR MISSION.

Ahmednuggur.—This city has a population of 28,000. It is yet mainly shrouded in the darkness of Paganism. It has, however, special interest

in the fact of there being in different parts of the city two Christian churches in the charge of native pastors. At distances from the city of six, fifteen, and twenty-five miles, are villages in which conversions have taken place, and in some of these places there is at present considerable religious interest. The city together with these villages and those which are contiguous, constitutes a field, which will furnish ample work for two missionaries. This will appear sufficiently plain, when it is considered that there is here required the supervision of the Pastors and Churches, the instruction of School-masters, Catechists and Preachers, and the superintendence of schools for the education of children of converts, and of the women. There is also the charge of the field to the N. E., where churches will soon be organized.

Khokar.—This town is forty miles North from Ahmednuggur. It is already determined to occupy this place by a missionary. The wisdom of this decision is seen in the fact of there being a considerable number of Christians in that and the neighboring villages, and a church is soon to be constituted there. This part of our field is regarded as very promising. The missionary who shall reside at Khokar will have under his direction a corps of native helpers, by means of whom he will aim to extend the triumphs of the truth in the regions round about.

Seroor. This town is 32 miles South West from Ahmednuggur. It has a population of 5,000. It has been occupied by the Mission since 1841. The missionary there has the care of a church and several native assistants. The towns and villages in this part of our field are numerous, and in many of them Christ has been much preached.

Kolgáw. This town has a population of some 3,000. It is 20 miles East from Seroor, and the same distance South from Ahmednuggur. This town has recently been made the place of the residence of the Assistant Collector. There is considerable religious interest in the place, particularly among the Mahárs. And there is living there one native Christian family. It is proposed to locate a Missionary there. He will find an ample field, and one of much promise.

Párner. This place is 15 miles N. W. from Seroor. It has a population of about 3,000. It is in a district of country which supplies a population fully equal to the strength of a missionary. There are villages in the neighborhood in which conversions have occurred.

Alkote'. This town has about 2,000 inhabitants. It is 20 miles N. W. from Seroor, and 40 miles W. from Ahmednuggur. There is interest in the place, and several villages in the vicinity have afforded interested audiences.

Bhingár. This town is two miles East from Ahmednuggur. Including the people of the Military Camp, here, it has a population of about 5,000. Ahmednuggur began to be built and inhabited by a colony from this town and here are the home-steads of many of the present inhabitants of the city. This town has been occupied by the Mission since 1846. The field of the Missionary here is bounded on the South and East by the limits of country in which the Maráthí language is spoken. He calls it his for the

simple reason that the people in this wide extent of territory are wholly dependent upon him and his native helpers for the knowledge of salvation by Christ crucified for sin. There is not known to be special interest in any of the thousands of towns and villages in this part of our field, and yet there have occurred in many, events which have greatly gladdened and encouraged the heart of the missionary. But the wants and miseries of the scores of thousands of men, women and children constitute their more urgent claims for help.

Amalner. This town has a population of some 2,000. It is 40 miles S. E. from Ahmednuggur, and is situated on the east side of the range of hills which separate the valleys of the Siná- and Godávari rivers. This town is mentioned as having strong claims for a missionary, because of its being only one mile distant from Misalwadi, a small hamlet among those hills, where lived, and prayed, and died, Dhulájí Bháu, who became a Christian at the age of eighty years. The light of Him, who is the light of the world, shone brightly in this aged disciple for a few years, and it still shines, though he has gone to be with Jesus, and to behold his glory. The people among these hills, are chiefly Wanjárís, to which class Dhulájí belonged. They have more thrift, and possess more energy of character than the Kunabi cultivators; and they are less under the power of the Bráhmans.

Mirichgáw. This town is some 24 miles S. from Ahmednuggur. It is a Jághír—that is, its lands are exempted from taxation, in consideration of services rendered to some former government. The villages in the vicinity afford a field of labor in which a missionary can expend the energies of body and spirit in hope of gathering churches for Christ.

Paitan. This a large town on the East bank of the Godávari river. It is in lat. $19^{\circ} 26'$ N. and long. $75^{\circ} 35'$ E. It is 50 miles E. from Ahmednuggur, and 32 miles S. from Aurungabad. It is a place of much importance in the estimation of the people in this part of India, particularly in a religious point of view. There is an annual pilgrimage which brings thousands there, and daily opportunities occur for addressing companies of strangers, and also of resident inhabitants. It is favorably situated in respect to the Northern part of the Ahmednuggur field, in which there is much interest of a religious nature.

SA'TA'RA' MISSION.

Sátará. This city is in lat. $17^{\circ} 42'$ N. and long. $74^{\circ} 12'$ E. It is 146 miles from Bombay. It has a population of 30,000. Situated in the midst of spurs of hills which pertain to the great range of Western Ghats, it has a delightful climate throughout the year. It is already occupied by missionary work, and much is found there to encourage labor and prayer. The towns and villages in the neighborhood are quite numerous; and these with the city present an inviting field for the labors of two missionaries.

Rahimátipur. This town is 12 miles E. from Sátará. It has a population of 6,000. Taking this place as a centre, there are within a radius of ten miles several large villages with a population varying from 1,500 to 3,000. This town and Sátará are connected by a good road.

Wái. This town contains a population of 11,000. It is 20 miles N. W. from Sátará. There are many villages in the neighborhood. A good road is being constructed between this place and Sátará.

Karád. This town has 10,000 people. It is on the main road from Sátará to Kolapur, and is 30 miles South from Sátará. A good road is in the process of completion between the two towns. A few miles South of Karád is Umráj, with a population of 4,000. Islampur is still farther South. It has 1,000 people. Ashta is ten or fifteen miles to the East of Islampur. Its population is about 8,000. All these towns are now eligible for occupation as mission stations.

KOLÁPUR MISSION.

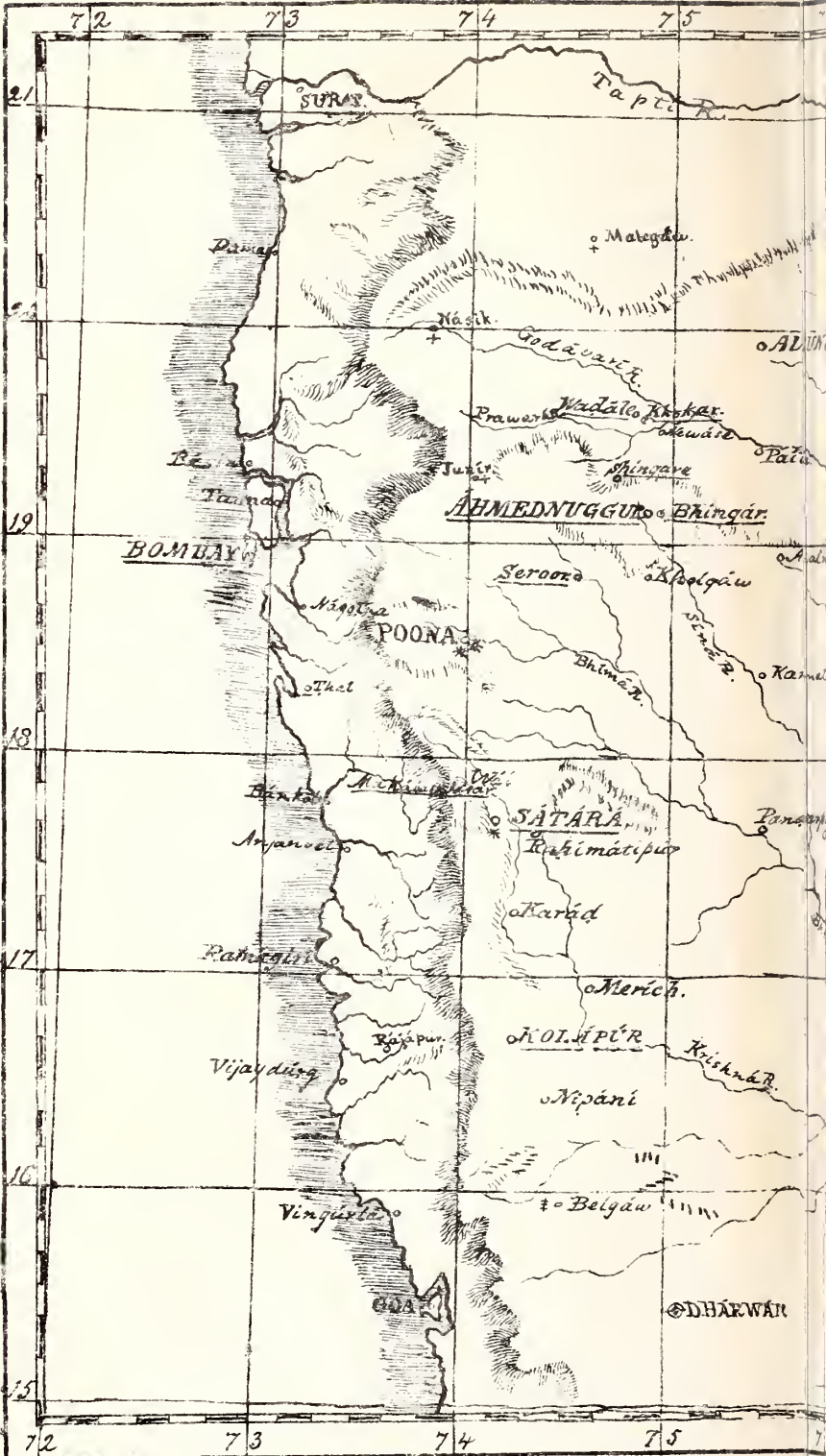
Kolápur is one of the most interesting and important cities of the Southern Maráthi country. Its climate, which resembles that of Belgaum and Sátará, is one of the best in India. Being near the brow of the Gháts it is wholly free from hot winds, and during the whole year enjoys a delightful sea breeze. According to the recent census it contains a population of 44,000. An object of special interest here is the temple of Ambábái, a form of Devi. The fame of this goddess is widely spread, worshippers coming hither from almost every part of India. It is believed that the pilgrims to Káshi, (Benares,) fail to obtain the full benefit of the pilgrimage unless they also visit this holy place. Missionary operations were commenced in Kolápur in the early part of 1852. The villages near the city are numerous, and their population is large. Exclusive of the villages whose inhabitants are less than 1,200, there are 115,000 people within twenty miles of the city. The field is ample for the labors of at least two missionaries.

Mirich. This town has a population of 25,000. It is 30 miles N. E. from Kolápur. It was a place of much importance under former governments. Its situation in a part of the country where towns and villages are numerous, makes it a very desirable location for a missionary.

Nipání. This town is 25 miles S. E. from Kolápur. It has some 9,000 inhabitants. The entire people in this part of our field are shrouded in the grossest darkness. In very few of the villages has the name of Jesus ever been published.

Appointed to report on the extension of the work of evangelization among the millions of people in this part of India, who are perishing in their guilt and ignorance of the only way of salvation, we cannot feel that we have done our whole duty, if we fail to speak of the importance of occupying new centres of missionary operation, around which at convenient distances, individual missionaries may be located.

Sholápur. This city is in lat. 17°. 40'. N. and long. 76°. 3'. E. It is 130 S. E. from Ahmednuggur. It is a military station, and has a population of 40,000. A very good road connects it with Poona. There is here an annual festival which congregates thousands of people. Some interest in past years has appeared here among a sect of Hindus, called Lingáit Wánis. The conversion of several persons of this sect, in the Southern Maráthi country by the labors of the German Missions, produced a good deal of in-



72

73

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75

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19

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17

16

15

SURAT

Tapi R.

Daman

Malaga.

Nasik

Godavari R.

ADUNG

Belgaon

Junar

Nadalo R. Kar. Ghawar

Shingave

Pata

AHMEDNUGGUR

Bhingar

BOMBAY

Nigota

POONA

Seroora

Belgaon

Thal

Bhima R.

Senar

Karnal

Bhalka

A. Ch. R.

SATARA

Rahimatipur

Anjanval

Karad

Rahiglis

Merich.

Vijayding

Rajapur

NO. 1. P. R.

Krishna R.

Nipani

Vingarla

Belgaon

GOA

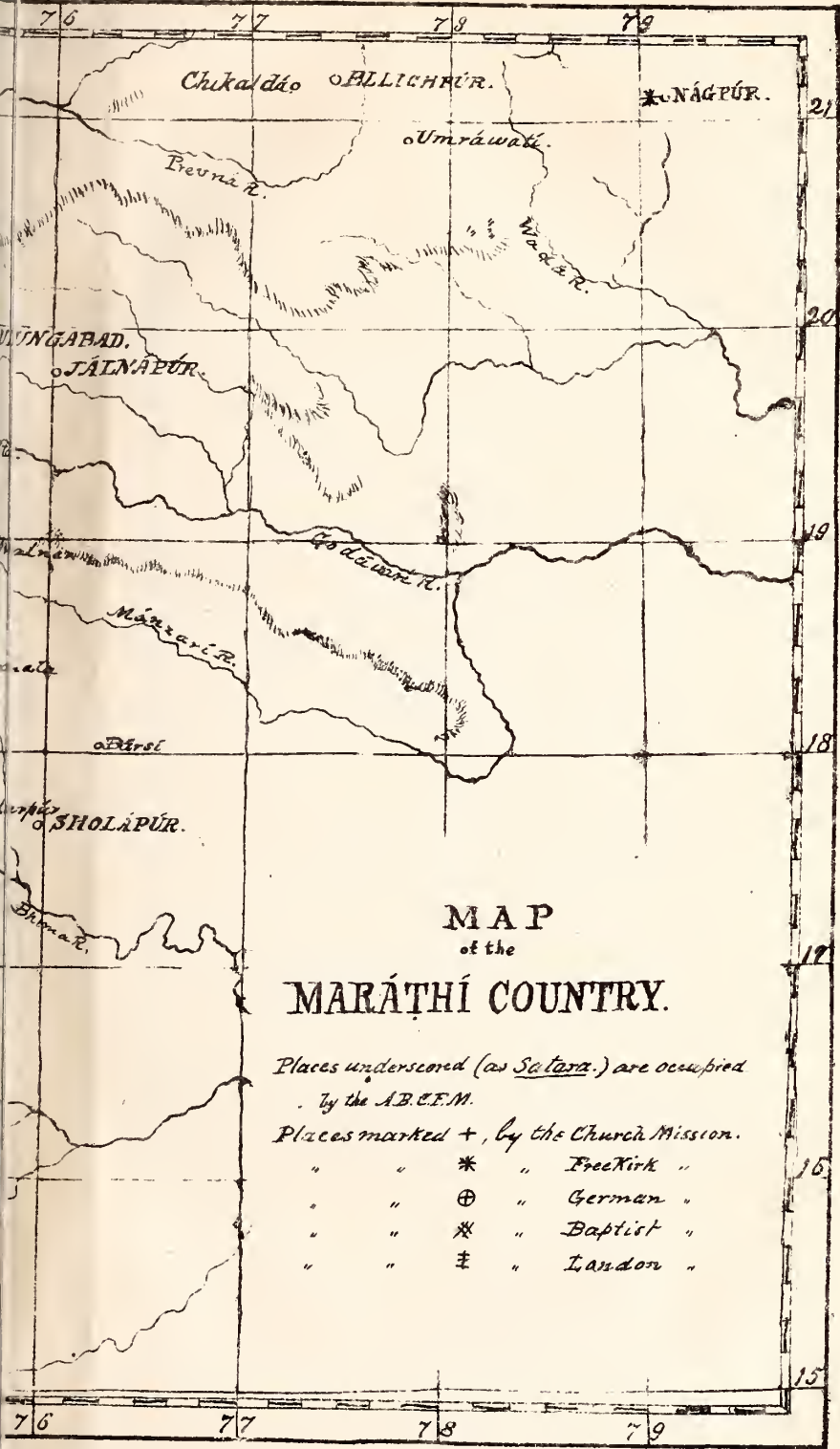
DHARWAR

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73

74

75



MAP
of the
MARATHÍ COUNTRY.

Places underscored (as Satara.) are occupied
by the A.B.C.F.M.

Places marked +, by the Church Mission.

- " " * " Free Kirk "
- " " ⊕ " German "
- " " ✳ " Baptist "
- " " † " London "

quiry in the minds of many of this people here and in the towns in this vicinity. Perhaps the truth could now be brought to bear with convincing power upon the minds and hearts of the Lingáits. And there is an urgent demand for the gospel of our salvation in the wants of the scores of thousands in this single city. The Mahárs are numerous here, and both among them, and among others also, very good opportunities have been had for the word of the Lord.

Pandharpúr. This town is 30 miles W. of Sholápúr. It has some 15,000 inhabitants. It is on the Western side of the Bhiná, and is a place of much resort by the worshippers of Vithobá. Frequent pilgrimages are made here in the course of the year. It is a most interesting field for missionary labor. Access can be had at all times to the pilgrims who visit the different shrines here. The large road which connects Sholápúr with Poona passes near this place.

Bársí. This is a large town, 32 miles N. E. from Sholápúr. It has a population of some 15,000. There is an extensive business done here in cotton cloths. Some interest was at one time manifested here among the principal Mahár families. They desired a school on the basis of a pledge to attend upon preaching and to give up idol worship. Wáírág is a large town 10 miles E. from Bársí; and still further East is Tulajápúr, where is a celebrated shrine of the great goddess Bhawání, the Diana of India.

Karamala. This town has some 8,000 people. It is 60 miles S. from Ahmednuggur, and on the road to Sholápúr. The truth has often been preached there, and has had many adversaries. It has had more favor among the Mahárs, some of whom have avowed their convictions of the truth of Christianity.

There is now nowhere within that part of the territory of the Nizám of Hyderabad in which Maráthí is the spoken language of the people, any missionary to publish the story of the cross to the multitudes there who are groping in the darkness of paganism. There was once a messenger of this salvation at Jálnápúr, and one at Aurungabad, and at that time Christ was extensively preached in all that part of the country. The Western portions of the Nizám's dominions have lately come into the charge of the government of the East India Company; and this circumstance seems to be a dispensation of Providence which favors the re-occupation of those cities. There is also the large city of Ellíchpúr which we are constrained to propose as the central station of a new Mission. This city is in lat. 21°. 14'. N. and long. 77°. 36'. E. It is distant from Ahmednuggur 260 miles, and from Nágpur 122 miles. It has a population of some 30,000. The Camp of the Nizám's troops is three miles from the city. Umráwati is a large town 34 miles S. E. from Ellíchpúr. It is the emporium of the cotton business in that fertile region. There are many other large towns in that part of the Maráthí country.

And now we must introduce to you a field wholly new and unique. It is that of the Gonds. They are now an aboriginal tribe of people who inhabit the hills and valleys South of the Narbaddá river. In the year 1853, a tour of exploration was made among this people by one of the missionaries

of the Ahmednuggur Mission, and his report is published in the Missionary Herald of that year. There are many circumstances which commend that people to the kind regards of Christians. They are in the deepest darkness. They know not the God who made them. The objects of their worship are such as their own imaginations, incited by their dangers and fears, have created, and among these, ghosts and tigers stand foremost. The Gonds are greatly addicted to the use of spirituous liquor, and every hamlet has its still for the manufacture of this article. The Gondí is the language of this people. The Hindustání is imperfectly understood by those who have most frequently mingled with the people in the plains. The valleys among those hills are very unhealthy during the period of the rains and the early part of the dry season. The fevers which prevail at that time carry away very many of the native inhabitants. The summits of the hills afford the only safe place for the residence of missionaries. There are several towns thus situated, where it would be safe to reside and labor throughout the year. Such are Chikalda and Gávalghar. They are distant some twenty miles from Ellichpur. The European families at Ellichpur spend the hot season at Chikalda. Shall the disadvantages of climate be made a bar to the work of evangelization among the poor Gonds? "He that hath the Son hath life; and he that hath not the Son of God hath not life." How then can we refuse to make known to these poor people the gospel,—the glad tidings of salvation?

We have here spread out before you our plan of mission-extension, and have proposed several cities and towns for occupation. The places designated are *twenty-six*, and the men required for the proper occupation of them are *thirty-four*. For the sake of a distinct view and impression, these several cities and towns, their population, and their distance from the central stations, are here exhibited.

TOWNS.	LOCATION.	POP.	MEN req.
Ahmednuggur	Lat. 19°. 5'. N. Long. 74°. 55'. E.	28,000	2
Khokar	40 ms. N.		1
Seroor	32 ,, S. W.	5,000	1
Kholgáw	20 ,, S. W.	3,000	1
Alkote	40 ,, W.	2,000	1
Párner	20 ,, W. by N.	3,000	1
Bhingár	2 ,, E	5,000	1
Amalner	40 ,, S. E.	2,000	1
Merichgáw	24 ,, S.	2,000	1
Paítan	50 ,, N.E.	10,000	1
Sátará	Lat. 17°. 42'. N. Long. 74°. 12'. E.	30,000	2
Rahímátípúr	12 ms. E.	6,000	1
Wái	20 ,, N. W.	11,000	1
Karád	30 ,, S.	10,000	1
Kolápúr	Lat. 16°. 19'. N. 74°. 25'. E.	44,000	2
Merích	30 ms. N. E.	25,000	1
Nipání	25 ,, S. E.	9,000	1

TOWNS.	LOCATION.	POP.	MEN req.
Sholápúr.....	Lat. 17°.40'.N. Long. 76°. 3'.E.	49,000	2
Pandharpúr	30 ms. W..	15,000	1
Bársí	32 ,, N.E.....	15,000	1
Karamala..	70 ,, N.W.	8,000	1
Jálnápúr	Lat. 19°. 52'.N. Long. 76°. 8'.E.	15,000	2
Aurangabad.....	,, 19°. 50' ,, ,, 75°. 35' ,,	25,000	2
Ellíchampúr	,, 21°. 14' ,, ,, 77°. 36' ,,	30,000	2
Umráwatí.....	34 ms. S E.....	15,000	1
Chikaldá	Lat. 21°. 9'. N. Long.77°. 24'.E.		2

Such is our plan of mission-extension, and such are the wants for its execution. We have limited ourselves to this small number of towns and villages for present occupation, in consideration of the wants of other mission fields, and of the comparatively small number of laborers who are available for the work of giving the gospel to all nations. But we cannot ask less in behalf of the Maráthí country, and at the same time do justice to our own feelings and our convictions of duty. And when our work is extended in the manner specified, there will remain large tracts of country in these moral wastes, for which no provision is made. The fact is awfully painful. Must these vast multitudes of immortal beings be passed by, and left to go on to perdition, with none to tell them of him who gave himself for the ransom of the world, and who now offers himself for the salvation of every believing, repenting sinner.

The ultimate efficacy and success of this mode of missionary operation can properly admit of no question. Itineracy is God's appointed mode for extending the knowledge of himself, and for setting up his kingdom among men. This mode of operation has the advantage of having been adopted by the Lord Jesus Christ and his inspired preachers. The effectiveness of this mode of extending knowledge and producing permanent results is well attested. A correspondent of the Calcutta Christian Observer has written on this wise:—"Do not false religions in every land make progress by this mode? Thus in India the doctrines of every sect are spread abroad. If the history of all the sects of Hinduism since the time of its first great reformer, Shankar Achárya, was investigated, we should probably see that they all owe their celebrity and permanence to itinerant propagators. To instance only two of the sects now popular in India, and familiarly known to me, I may state that the orthodox Váishnava sects, and the heterodox sect of the Kabír-panthís, are actually now spreading by religious mendicants and pilgrim-hunters to the various shrines. I have conversed with those who, with this express object, have visited towns at the farthest extremities of India. All these things might encourage us to expect great results from the mode of evangelization now advocated."

Douglas has written on this subject. He says—"Of all the methods for diffusing religion, preaching is the most efficient; other methods are indirect and preparatory, but the simple proclaiming of the gospel has in all ages been attended with the more transforming efficacy, elevating the few

who have evidently received it into a higher and happier state of being, and even raising the many who have rejected it, to a better system of moral opinions. It is to preaching that Christianity owes its origin, its continuance and its progress; and it is to itinerant preaching, however much the ignorant may undervalue it, that we owe the conversion of the Roman world from Paganism to primitive Christianity, our own freedom from the thralldom of Popery in the success of the Reformation, and the revival of Christianity at the present day, from the depression which it had undergone, owing to the prevalence of infidelity and indifference.”

The want of the church—the want of our own hearts—in order to success in this work, is faith and love. Faith in God, and in the promises of God, will afford the help we need—the men and women needed for giving the gospel to these perishing millions, will be supplied. There is ability in Christ, our Lord and King, to supply all our need. And the power of God will be put forth, in answer to believing prayer, for the turning of these Hindu hearts to the truth, to Christ, and to Heaven. And love for God and men will make us self-denying, self-sacrificing, and ready to do and to suffer for God and for men. Let us then be filled with faith and love, and see the work of the Lord prosper. Let us rally around the cross of our Saviour and Master, and unfurl the banners of our Saviour and Master’s love. “India is waiting to see the love of God and the love of man exemplified in full. Arise, then, we beseech you. Brethren! arise in the name of the true Lord of the universe—and do your duty to this land, every one in his place, and according to his ability! The land is His—the people are His—the means are His—and you are His—the truth is His—the power is His—the result will be His. You are not alone then but associated with the Proprietor, the Conqueror and the Ruler of all.”

The Committee on the *Results of past efforts in the Maráthí country* reported through Mr. Fairbank. The Report was accepted, discussed and recommitted.

The Committee on *Temporal aid from Mission funds for Indigent Native Christians* reported through Mr. Bissell. The Report was accepted, discussed, amended and adopted. It is as follows:—

REPORT ON TEMPORAL AID FROM MISSION FUNDS FOR INDIGENT NATIVE CHRISTIANS.

The different aspects under which this subject presents itself are the following:—

1st. Is temporal Aid indispensable in some form?

We answer, In many cases it is. In giving this answer we recognise no right on the part of Native Christians as such, to demand a support from the funds of the Board. The only claims they can urge are the claims of suffering humanity, strengthened by the peculiar relation they sustain to us as converts under the care of the mission. But it is important to bear in mind that the means of obtaining a livelihood in this land are far more precarious than in Christian countries. People are more dependent upon

their daily labor for their daily bread,—and hence a loss of service is often a loss of the very means of subsistence. Nor are there here as in our own country, a score of pursuits to any one of which a man can turn his hand, and secure at least food and clothing. Labor is cheap, and among the lower classes will barely suffice to furnish a family with bread and the scantiest supply of clothing. A man turned out of his regular employment is generally turned out of *all* employment. The demand for labor is not such as to ensure him ready service elsewhere. Past experience has taught us to expect that for some time to come there will be many cases of extreme destitution in which aid will need to be furnished. Some few on becoming Christians have means of their own, a service or calling which will support them. Some are treated with more lenity by their friends than others, and thus stand less in need of help. But these are the exceptions rather than the rule.

Converts from the higher castes are, in one point of view, more helpless than others. They are more effectually shut out from the sympathy of friends. They are utterly unacquainted with all the common forms of labor, and however humble or willing they might be, would generally be unable to obtain it, or to perform it if obtained. They will inevitably be compelled for a time to look to Christians for some means of support. If they had the energy, independence and ingenuity of Anglo-Saxons, no doubt many of them, even in the midst of all these difficulties, would find some way of living independently of the mission; but being such as they are, Hindus, they cannot.

The lower castes from their extreme poverty might be supposed to need our sympathy and help more than others, but in fact we do not find this to be true. There are kinds of work to which they are inured, and for which men are always required, that will generally afford them while in health the means of subsistence. But there will occur extreme cases also among these where, in accordance with the law of love, relief must be afforded.

One fact ought to be particularly noticed. The Mahárs as a class are servants of the Pátíl and other officers of the village, and dependent upon them for employment and support. And where those officers are opposed to Christianity they can easily oppress the poor Mahárs beyond endurance. They may thus be compelled to leave their own villages to save themselves from starvation.

The aid which must be given to these poor converts ought not to be regarded as an inducement for becoming Christians, and if rightly understood, it will not be so regarded. If it be urged that the heathen will look upon it in this light, we reply that perhaps they will. They now accuse us of this when we employ Christians in our families and as native assistants. Such accusations cannot be prevented by any amount of care. In this as in all other cases wisdom is justified of her children. The great question is not how the heathen will regard and speak of it, but how Christ will regard it. Happily he has told us: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” This is the way in which He will look upon help rendered to his suffering disciples.

It will not answer for missionaries to dismiss summarily all these cases by saying, we came here to seek the spiritual welfare of this people, not to attend to their worldly interests. In the gospel which Christ preached, as well as in the example he left us, sympathy with the distressed and relief of suffering are made very prominent. If we try to throw off this responsibility, we are in the unfortunate dilemma of being called upon daily to preach and urge upon the people a duty, of which we furnish a most unhappy illustration in practice. The gospel we preach enjoins most fully the very thing we are called upon to do in the case supposed, namely help a suffering brother. These poor converts then must be helped in some way. It is too much to require the missionary to assume so inconsistent a position as to do the violence to his Christian sympathies which a refusal in many cases would suppose.

2. In what way shall this temporal aid be furnished? shall there be an allowance from the Treasury of the Board?

The funds of the Board are contributed for a special object, preaching the gospel to the perishing nations of earth. The object is one of sufficient magnitude to require all the funds now contributed and manifold more, and we think no part of them should be diverted to any other purpose. The contributors of these funds feel that they should be held sacred to the object for which they were contributed. There is no doubt that they would willingly give something to help their persecuted brethren if the case were presented, but such funds should be given specifically for this end. If the principle be once admitted that small sums may be given from the Mission Treasury for the relief of indigent persons, it will be hard to restrict the permission so that the amount thus abstracted will not in the end become large.

There are, in most cases, other ways of obtaining this relief which are not liable to these objections. It will perhaps sometimes expose these destitute families to severer trials than if we could resort at once to the Mission Treasury. But the system of rendering aid of this kind needs to be carefully guarded, and it were better even that some should suffer than that the giving should be pushed so far as to rob the native Christians of their independence. We would urge then that the principle be strictly maintained that no funds should be taken from the Treasury of the Board for the relief of indigent Native Christians.

3. If this want is not to be provided for by appropriations from the Mission Treasury, how shall it be met?

(1.) One way of affording aid is by giving the persons employment. Preachers, teachers, catechists and colporteurs are wanted by the mission, and must be found among our converts. So far as they are fitted, or can be fitted for this work, they can be employed usefully to the mission cause and their immediate wants supplied. Of those unfit for such labor some are required for the personal service of the missionaries, to attend them on their tours, and perform various kinds of secular work for which otherwise the heathen would necessarily be employed. In selecting persons for such services we think some regard should be had to the wants of the poor

Christians, and that where they are capable of performing the required work, they should be employed in preference to others. It is far better to assist such persons by furnishing them work than by gratuitous aid. Unfortunately they are too willing to receive the latter, but to those in health and able to work we think it should rarely be given. It has the effect to encourage indolence, to lead the recipient to rely upon the generosity of the missionary, rather than his own exertions, and render him still more dependent in future. As a general rule we should say, it is better to help such persons only so far as their present necessities require, than to give them a greater amount with a view to some permanent provision for the future. Examples show that the practice of loaning money for an indefinite period without interest is of doubtful expediency. Seldom has any considerable part of it been repaid, and in some cases the person receiving it, by ill-managed speculations has plunged himself irretrievably in debt.

(2.) Industrial schools have been established in many places to meet the difficulty under consideration. Theoretically they seem to be the very thing needed in such an exigency. There is no doubt that they relieve the missionary of much care and perplexity in providing for the poor Christians of his flock. They save him from the corroding anxiety and bitterness of spirit with which he is at times oppressed by the sufferings of his spiritual children, which no efforts of his can relieve. They furnish an asylum for those whom persecution has driven from their villages, and who have no home or sustenance for their families. They educate their inmates to a calling by which they can help themselves and their more ignorant brethren. Thus far they do meet a great want, and their usefulness can hardly be over-estimated.

But in practice they are found also to be attended with many difficulties. They have usually been a source of great expense to the Board, and are found to produce less useful results than the beautiful theory on which they are based would lead us to expect. We are not prepared to recommend the establishment of any such school in the Maráthí country.

But in regard to the printing press, or any similar establishment which is demanded by other exigencies of the Mission work, we believe it may incidentally be made to serve an important purpose in rendering temporal aid to the indigent converts of the mission.

(3.) Private charity must be the final resort when no means of self-support can be devised. Poor-houses exist at many of our mission stations, the funds of which are contributed by English Residents, Missionaries and other benevolent persons. In these, however, the allowance is barely sufficient to secure the coarsest food for the lowest classes. Many absolutely could not live upon this allowance. In special cases of extreme destitution appeals might be made to the European Christian community, and many of these have at times shown towards our native converts a noble generosity.

There is no doubt that the missionary should be ready to help these poor Christians according to his ability. But it is not the design of those who send out missionaries that their salaries should be graduated on a scale to

afford them scope for large liberality. Yet instances will occur in which they will feel bound to afford relief, leaving pecuniary ability out of the question. They will also have occasion to assist indirectly, by affording temporary shelter from the rage of heathen persecutors. Instances have occurred of persons embracing Christianity when their personal safety and even life was endangered by the enmity of their heathen relatives. In such cases the premises of the missionary have afforded an asylum for a few months till the storm passed by.

It might seem that the several ways of affording help above stated would be sufficient to meet all the exigencies that might arise, but in fact, no absolute dependence can be placed upon any of them. And if these are the only resources, much of the time and strength of the missionary must be employed in devising means to save the people of his charge from misery and starvation. The effect of such labors, and of frequent failure in securing relief, on the mind of the missionary, is depressing in the extreme. What is wanted is some plan which shall meet the missionary at this point and relieve him from this burden. We understand that such appeals have been sent home from different mission fields, for aid in behalf of a particular Christian community or individual, and not without success. We do not ask a world-wide poor-house, a system that shall raise all indigent converts above want and suffering. We would not have it assist any one simply because he is poor. But we desire some provisions for extreme cases of bitter persecution and helpless suffering among our brethren. We are ready to maintain the principle that in future no funds of the mission shall be appropriated to this object, but we cherish the hope that some other judicious means may be adopted for the relief of such suffering.

The Report on *Past Results*, having been altered in Committee, was submitted and adopted. It is as follows:—

REPORT ON THE RESULTS OF PAST EFFORTS.

The results that have been attained by our missionary efforts among the Maráthí people are some of them visible and tangible and can be stated with definiteness, but others are diffused and intangible, and manifest themselves most to those who have watched the progress of change through a long series of years. We will speak briefly of both these classes of results, beginning with the more definite. Remarks on such results naturally assume a form more or less statistical.

1. *Converts*. In connexion with the Ahmednuggur Mission 183 natives of India have separated themselves from the heathen and professed their faith in Christ. We find that of these 12 were Bráhmans

2	„	Parbhús
22	„	Kunabis and other high Castes
142	„	Mahárs
3	„	Musalmánés
2	„	Roman Catholics

183 Total

Of the Bráhmans 6 belonged to Ahmednuggur, and of the others 7 belonged to Ahmednuggur as permanent residents and 22 were of the floating population of Ahmednuggur. The remaining 148 were villagers. Of those who have joined the church, 8 have become connected with other churches, 11 have turned back and 31 have fallen asleep in Jesus, and 133 are members of the Church in good standing at present.

There have 41 Natives joined the Mission church at Bombay. Of these 17 belonged to the Girls' Boarding school and were by caste and nation as follows.

4	Africans
1	Armenian
5	Portuguese (Indian)
1	Kunbí
6	Unknown
<hr/>	
17	Total

Of the rest 2 were Bráhmans

1	„ Parbu
3	„ Kunbis making a

Total of 6 of high caste

There were also	8	Mahárs
	6	Portuguese
	2	Indo-Briton
	2	Unknown

18 Total

But it should be stated that of the above 6 joined the church by letter, viz. 2 from Mahábaleshwar

1	„ Sátará
1	„ Cochin
2	„ Ahmednuggur

6 Total

and that at least 10 of the 41 were originally from the Dakhan. There are at present 21 members of the church in good standing.

The Mission at Sátará has been but recently established. There has been one Bráhman admitted to the church at Sátará by profession of his faith and baptism. He has since deceased. The Mission at Kolápur is of still more recent origin. There were several Chinese and others admitted to the church at Mahábaleshwar, but not one of those, now living, remains in good standing.

It seems remarkable, when we bring to mind that the larger part of missionary labor has been expended in the cities, that the proportion of converts from the cities, is so small. But we can see some reasons that partly account for this. Family ties are very strong among the Hindus, and relatives being congregated in a city watch over each other with a more jealous eye. When there are indications that any one's mind is favorably affected toward Christianity, he is often sent away by friends beyond the

reach of missionary influence till impressions die away, or some other equally effectual means are used to divert his attention and prevent the result of conversion which they so much dread. We believe that eventually, when converts have become numerous, these powerful family ties will help the spread of Christianity and draw many to Christ. Indeed this tendency has been exemplified to some extent among the village Mahárs.

There is also, more especially in cities, organized effort among those of the same caste to avert the disgrace of any from themselves becoming Christians. Caste has immense power. It can spread a thousand snares. It can win by its fascination or crush by its folds, as occasion requires.

The population of Bombay is floating and new to a large extent, and is of a character less likely to be affected by the truth than is the more simple and unsophisticated population of the country. People speaking more than forty languages are gathered in Bombay; the larger part, it is true, understand the Maráthí. But this flowing together of many peoples with their diverse opinions and opposed religions, is more likely to induce a skeptical spirit, among those whose attention is drawn to spiritual things, than to lead them to the lowly Jesus. There is more depravity too, more eagerness for wealth, more of the hurry and bustle of Vanity Fair in the city than in the country. Besides, owing to the force of circumstances and the small number of missionaries, their labors, for considerable periods, have been mostly of a kind whose effects are diffused through the community at large; hence an important reason why we witness no more visible results around the centre.

Yet in Bombay and Ahmednuggur, a generally correct speculative knowledge of Christianity prevails among well informed persons. This does not lead them to love it and choose it. The proclamation of the good news we bring them, has as yet effected little but to excite tumults and awaken bitter opposition.

2. *Native preachers and assistants.* This meeting has witnessed the ordination of two native pastors, in whom we place strong confidence and for whom we feel earnest love.

The last two Sabbaths we have seen them "holding forth the word of life" to their attentive congregations, and we listened to their earnest words with great delight.

There are also some others now under training for the ministry, whose progress we watch with deep interest and earnest hope. The Lord add greatly to their numbers and fit them in all respects for the responsible situations they are hereafter to occupy.

We have 14 native catechists of whom 13 are connected with the Ahmednuggur Mission and one with the Sátará Mission. 11 of these were Mahárs and their labors are principally among Mahárs, though they often find interested listeners from the higher castes. They are men of ability and influence and some of them are capable of sustaining the relation of pastors to rural congregations.

We have also 7 young men of Mahár origin and 3 of high caste employed as school teachers and scripture readers and believe they are exerting a good influence.

3. *Congregations.* It has been difficult to secure permanent congregations, but there is one at least at each of the older stations, and now there are two at Ahmednuggur, to which the gospel is preached every Sabbath and with which religious meetings are held during the week. These congregations are none of them large and some who attend are doubtless influenced to do so by unworthy motives, yet we trust they are frequented by many in the aggregate who will forever bless God that they were allowed the privilege.

Besides the principal stations of Bombay, Ahmednuggur, Seroor, Bhin-gár, Sátará and Kolápur, we should also mention Wadále, Wádegawhán, Khokar, Chándé', Shingave', and Dedgáw as places where there are stated services held.

There are also little circles of persons interested in listening to the truth at Padhegáw and many other places in the valley of the Godávarí. In some of these are two or three Christians or inquirers. Each forms a centre of healthful influence and we regard every such circle as the nucleus of a future congregation. The fact that there are many such interesting villages, especially in the great valley of the Godávarí, indicates a result of much importance. It comforts us to think of these small bands of interested persons as enlarging, till each will require its pastor and become a church of Christ. "The Lord hasten it in his time."

4. *A Christian Literature.* As another result of past efforts, there has been provided in the Maráthí, the whole Bible, a copious collection of hymns, and a considerable amount and variety of religious tracts and books. So much is ready for the use of this forming Christian community. A good beginning for a healthful religious literature has been made.

Such are some of the tangible results of the past efforts of the American Maráthí missions. We may briefly indicate some results which are more indefinite and do not admit of statistics.

The Maráthí people as a whole have acquired a large amount of speculative knowledge of Christian truth. As the result of missionary efforts, in which the missions of other societies have also shared, specially by means of schools, extended preaching tours and the distribution of tracts, we find that a pretty general and a correct knowledge of Christianity prevails among the thinking community of both the Konkan and the Dakhan. There are many, now scattered all over this land who have committed our catechisms and epitomes of scripture truth to memory, and who have received much religious instruction. Such persons tell others what Christianity is and decide correctly when appealed to for information respecting fundamental doctrines. Vast numbers of tracts and Christian books are in circulation and are read by the people. Of our "First Book for Children," which consists, besides a few lessons on letters and spelling, of the Lord's prayer and the ten commandments and a simple epitome of the doctrines of grace, more than 30,000 have been sold within the past five years. Thus, by means which are accessible to the people in the absence of the missionary, the great truths of the Gospel are made known. The 8,000,000 who use the Maráthí language, are thus taught that Christianity regards them

all as guilty for having sinned against the Heavenly Father, and as liable to endless punishment, but also offers them all a Savior and a Sanctifier and eternal life thereby.

Among other potent influences, the missionary has been foremost to break the power of caste, to rob Bráhmánism of its prestige and to awaken the dormant mind of the Maráthí people and induce them to think and to feel. Only those who know what was the dormant state of native thought and feeling, twenty or even ten years since, can fully appreciate the surprising change that has been effected. Hinduism is waning and wasting away. But it is sad to see skepticism rather than Christianity taking the place of superstition. Still almost anything is better soil for the good seed of the word than the hard compacted fallow ground which had not been broken up for long centuries of barrenness. It was with the waking up of mind and the revival of letters in Europe that a pure Christianity achieved her victories and it is well that in the good providence of God, Christianity comes to this people *now*, just as they are waking from their long sleep and are hungering and thirsting for mental and spiritual sustenance.

The detailed review we have taken, during the twenty days we have spent in this general meeting, of our labors and their results, is well fitted to lead us to "thank God and take courage." We shall never forget the pleasant intercourse we have had with the native Christians; the love feasts at which we have sat down with those from various castes and religions, who had been separated from each other as by adamantine walls, who were "hateful and hating each other" but have now become *one* in Christ, and manifest in a high degree the love and concord of brethren; and the rich spiritual enjoyment we have experienced, while listening, with their attentive congregations, to those excellent young men, whom we have constituted native pastors. We feel that the work is of God and that these are his people, and we love them in the Lord.

The review we have taken has not been a story of unvarying success; we have not escaped difficulties and grievous disappointments; we do not rejoice over so large churches, nor so many earnest helpers, nor so interesting groups of inquirers as we desire and hope for and *did* expect. We still wait to hear the "rushing as of a mighty wind" and to hear multitudes saying "Men and brethren, what shall we do." We wait till the little clouds of promise which are now as it were, telescopic specks in a broad, arid, brazen sky, shall gather blackness and fill all our horizon and descend in abundant showers of divine grace; till all this people receive a spiritual reviving such as this wide land receives when the periodic "rains" come down to refresh and fructify it.

When we think of India as it was, a vast stronghold of Satan fortified with all his power and ingenuity, and measure fairly the feeble and partial efforts and the weak faith of the little band that has come to the attack, we are ready to say "What hath God wrought?" Truly it is marvellous in our eyes that we can sit down together *here* in the heart of the enemy's

country, count up our victories, and lay plans for still wider conquests. "This is the Lord's doing and it is marvellous in our eyes."

The Report on *Native Teachers and Catechists* having been altered in Committee, was submitted. It was accepted, discussed, amended and adopted. It is as follows:

REPORT ON NATIVE TEACHERS AND CATECHISTS.

In embodying their views on this subject your Committee find it convenient to speak of Teachers and Catechists separately.

The Teachers hitherto employed in the several missions may be divided into three classes, viz.

1. *Heathen Teachers.*

It is no part of the plans and object of the A. B. C. F. M., to support a system of general education for its own sake. The object of all our schools is to communicate gospel truth and educate the children of Christian parents. Hence the action of the Prudential Committee in 1851 declining "to make appropriations for day schools taught by heathen masters, except in existing cases of rare peculiarity."

In accordance with this principle most of our vernacular day schools, taught by heathen teachers, were disbanded three years ago. Four such teachers of female schools in Ahmednuggur were especially excepted by the Prudential Committee, and one other was excepted by the mission under the rule of the Committee, and thus five heathen teachers continued to be employed in Ahmednuggur, three in Bombay and two in Satara, and seven have since been employed in the new mission at Kolápúr, making 17 in all.

These teachers are all of the higher castes. Their salaries have been various, the average salary at Ahmednuggur being Rs. 7½, at Satara Rs. 10, in Bombay Rs. 11½, and at Kolápúr Rs. 5½ per month to each Teacher.

It is understood that the employment of heathen teachers in vernacular schools is to be discontinued in the three older missions from the present time, and that no more appropriations can be made for them even in new missions except in two or three cases specially allowed.

2. *Nominal Christians.*

By these we mean persons who being the children of Christian parents were baptised in infancy, but have not given such evidence of piety as to be admitted to the fellowship of the church.

Three such Teachers are employed in the missions, having an average monthly pay of some four rupees. They are all of the Mahár caste originally, and were educated to some extent in our late mission seminary. Two other such teachers have been employed during the year, but are now out of service.

The small number of pupils in some of their schools leads us to remark that we think they should be required to gather in more children and make up a good number of pupils or not be employed.

3. *Christian Teachers.*

The present number of Christian Teachers employed in our missions in

vernacular schools is ten, supported at a monthly expense of Rs. 74, or about Rs. 7½ each on an average. Two of these were originally Bráhmans, one a Kúmbi and the remaining seven were Mahárs. Most of these teachers were educated to some extent in our late Seminary at Ahmednuggur, and are well qualified for their duties. The qualifications of a few of them are not so good as we could wish they were.

We regard these teachers as a valuable band of mission laborers, and would gladly see their number increased with every opening for a Christian school.

We think the education of those who are to become teachers in these schools should be restricted to the vernacular, and the standard of qualifications made as high as practicable.

We would have their present salaries graduated with some reference to what the Christian communities may be able and willing to give their teachers when they shall assume the education of their own children.

We think it desirable that these teachers should in all cases have a sufficient number of pupils in their schools to tax their energies and develop their abilities and characters. If their service is merely nominal or nearly so, there will be danger lest they contract idle and vicious habits and degenerate both mentally and morally.

Besides if we furnish support in any cases without an equivalent in active and efficient service, it will unavoidably foster a mercenary spirit among our converts and inquirers and all about us.

The highest usefulness of these teachers and a judicious expenditure of mission funds urge us to watchfulness on this subject.

In certain cases in the village schools, owing to the poverty of the parents, many of the children are sometimes taken from the schools during the season of harvesting or in a season of famine, and in these cases even though but few scholars may be able to attend school for two or three months, it may be best to continue the teacher, especially when he also performs the duty of a catechist.

These teachers should have a careful supervision, and in all practicable cases we think it well to make their monthly salary depend upon the number and progress of their pupils.

CATECHISTS.

The present number of catechists is 15, of whom 14 are in the Ahmednuggur Mission and one at Sátará. Of these catechists three were originally Bráhmans, one a Sonár and the remaining eleven were Mahárs. Two of them have a good education and in this respect are well qualified for their duties. Two others have some knowledge of the common branches of education, but the eleven Mahár catechists have very little education, some of them being but very indifferent readers even. A better education for this class of catechists is greatly to be desired.

These catechists constitute an important instrumentality for a wide and effectual dissemination of gospel truth. We cannot therefore exaggerate the importance of their being earnest, active, laborious men—men

who shall commend the gospel to their countrymen by example as well as by precept.

In selecting these catechists from the body of believers we think qualifications should be looked for as follows, viz.

Genuine piety.

An adequate knowledge of gospel truth with a good capacity for communicating it.

Earnest love for souls and true zeal for the glory of God.

Energy, enterprise and endurance which will ensure persevering labors under difficulties and persecution. There should be no drones in this band of laborers.

We would not urge the same amount of education in every case, but we think the least educated should be able to read and write correctly, and be well instructed in the Scriptures.

We think no catechist should be employed who devotes a portion of his time to secular pursuits. Should he manage a farm or any other kind of business, even though he employ servants and agents to perform the manual labor, still his mind will be diverted from his appropriate work, his mission duties will be neglected, and both his lay brethren and the heathen will soon begin to look upon him as a mission pensioner.

The same too is true of every catechist who does not make his mission duties a daily, active and earnest business, engrossing his thoughts and taxing his energies. Your committee is impressed with the conviction that Christian missions and Christianity have suffered in the eyes of the heathen even, from selfish, indolent and unworthy catechists. We believe this evil should be guarded against with great care.

As to the manner of employing catechists, the great object is to have them make known Christ and him crucified as widely and effectually as possible. For this purpose some may properly be employed to preach from village to village over extended regions of country, but as a general rule we believe it will be found best to locate them in particular fields. Let each catechist have a district assigned him for cultivation as his own especial field, and in all cases let him be required at stated intervals to give specific details of the character, amount and results of his labors. Experience has amply shown that these laborers will accomplish the most when fixed regular duties are assigned them and they are conscious of supervision by one deeply interested in all the details of their labors.

The monthly salary of these fifteen catechists amounts to Rs. 161 As. 10, the salaries of individuals being from Rs. 7 to Rs. 26 As. 10, and the average to each being about Rs. 11. Besides this, houses are provided for them in all cases at the expense of the mission, and four or five of them have also their travelling expenses furnished by the mission. The cost of their houses constitutes a considerable item of expense.

Your Committee fully recognize the principle that the laborer is worthy of his hire, but we think the pay of some of the native catechists has been fixed too high. The effect of too high a pay is injurious both upon themselves and upon the native community around them. Still we are not prepared to propose the reduction of salaries in existing cases.

The salaries should cover all charges and expenses to be met by the mission, and the practice of providing houses be discontinued. Even in existing cases we think the teachers and catechists should be required to pay rent for their houses or provide themselves with others.

As a general rule all travelling allowances also should be discontinued. When a catechist is appointed, it should be with special reference to his duties, whether to be located in a particular place, or to make known the gospel from village to village, or to divide his time between these two kinds of labor. In each case his salary can be fixed with reference to his duties and necessary expenses, and when so fixed he should have no perquisites or bonus to induce him to perform the duties for which he has been employed. We think no such allowance should be made unless under very peculiar circumstances. In all cases of censure we think a catechist ought at once to be suspended from his rank and salary, as well as from church fellowship.

It will be observed that we have not attempted to fix a uniform standard for the salaries of catechists. We think this cannot be done. The only rule that can be given is, "a necessary support." This must vary in the case of different persons. To attempt to bring all our catechists of different grades to the same standard would be as difficult as to break up and remodel the social relations of any civilized community in Christendom. We can only say there should be a wise regard to the previous habits of life, the usual income of persons of the same rank and standing in native society, and the actual necessities of particular individuals. We can lay it down as a rule that in no case should the salary and emoluments of a catechist be such as to make a "gain of godliness" and foster a mercenary spirit. We also recommend that the salary of no teacher or catechist be continued when not in active and efficient service, except in cases of sickness, and that no grants be made from mission funds for their expenses when on tours for private business or pleasure.

Your committee further suggest that in all cases of dissatisfied teachers and catechists going from one mission to another, no service or gratuitous support be furnished without the cordial approval of the mission to which they belong, previously obtained.

The Chairman of the Meeting was requested to convey to Mrs. Graves an expression of the sympathy of the Meeting with her. A letter was accordingly prepared by the Chairman and read to the members of the Meeting.

A written address to the Deputation by the members of the Meeting, was read by Mr. Ballantine. It is appended to these minutes.

Dr. Anderson and Mr. Thompson expressed their feelings of satisfaction and of thankfulness to God, in view of the prosperous course and termination of the Meeting; and their deep sense of the presence and guiding influence of the Holy Spirit, throughout.

Adjourned *sine die* at 2 P. M.

Mr. Munger and Mr. Thompson led in prayer and the Meeting closed by singing the stanza,

Jesus shall reign where'er the sun
Does his successive journies run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

Benediction by Dr. Anderson.

GENERAL LETTER FROM THE DEPUTATION.

*Steamer Eaglet, Off the coast of India,
January 15, 1855.*

TO THE BRETHREN OF THE AMERICAN MARATHI' MISSIONS.

DEAR BRETHREN:—Our Instructions, as you may remember, stated the grand object of the Deputation to be, not “the survey of the country, nor of the people and their pagan manners and institutions, but to confer with the missionaries residing on the ground, individually and in their collective capacity as missions.” It was also especially arranged, that, for obvious reasons, there should be a meeting, if possible, with the brethren of all the Maráthí missions assembled in one place for that purpose. That meeting was held at Ahmednuggur, beginning on the 6th of December, and closing on the 25th. The absence of some elder members of the missions was much felt, and the cause of it—a failure of health that had withdrawn them from the country—was the subject of general and deep regret. But we were all thankful that every brother then actually in the field was present, and also every sister, except our respected and beloved Mrs. Graves, whose age and infirmities forbade so long a journey. Our communings, as your Minutes will show, were on a great variety of subjects and some of the utmost practical importance; and though we were not without perplexities and solitudes, nor without that diversity of opinion which is unavoidable among so many men of different mental constitutions and independent thought, these communings were sweet and had the effect to strengthen our brotherly affection, and our unity of purpose and action in the missionary work. The reports of committees,—drawn up in every case, we believe, after the subject had been discussed in the meeting, and without time for much elaboration,—will, as a whole, do much credit to the judgment and talent of the meeting, and will be read with pleasure and profit by the Prudential Committee.

It only remains for us, as representing the Prudential Committee, to remark upon some of the subject-matters in the proceedings of the meeting. We are not, as you will perceive, in the most favorable circumstances for doing this; but we shall be less favorably situated for months to come, and the whole is now fresh in our recollection. What we say, if it meet the approval of the Prudential Committee, will not need to be said over again, and what we chance to omit can be supplied hereafter.

Your General Meeting had no legislative or executive power. It was simply for collecting and comparing information, especially the results of experience, and for discussion, for counsel, and for embodying the practical wisdom of the general body. The object was better gained by means of reports, than by resolutions; and by having the reports expressive only of the views of the brethren of the missions; the Deputation having liberty to suggest and discuss with all freedom, but neither serving on committees nor voting. This relation to the meeting we preserved throughout; and it now leaves us free, and indeed creates a necessity, for expressing an opinion on some of the points of chief importance, that were the subject of discussion. This we think it incumbent on us to do immediately;—reserving the privilege, should we see occasion after having gone through the several missions, of making such modifications as our further experience shall suggest.

1. We are persuaded, that the feelings of the Prudential Committee will go strongly with the discussion in your report on *the controlling object in missions to the heathen*. The report well expresses the grand and governing object of the American Board, in its plans, and in the distribution of its funds; as being *the conversion of sinners, the gathering of these converts into churches; and the ordaining of native pastors over these churches*. This was not always exactly the practical view which the Prudential Committee took of the duty of a missionary society. Their Reports will show this. Once they aimed in their plans, more than now, at communities; planning for distant great results affecting the masses. They are now falling back upon the apostolical practice, and aiming directly at immediate conversions,—the conversion of individuals,—and at the multiplication of churches, with native pastors to work under supervision till the missionaries leave the field. It is our belief that greater spiritual results will be reached in this way than by any other. We have less to do now, than formerly with preparatory means, with pioneering for the preached word, with mere civilizing processes, with anything and everything not recognized by the Scriptures as our appointed means of conversion through the agency of the Holy Spirit.

2. The views of *preaching* embodied in your report on that subject, accord with those to which experience has brought the minds of the Prudential Committee. In some form or other, preaching is the business of the missionary of the cross. But, as it is evident that foreign preachers can do but a small part of the necessary amount of preaching, it has become more and more with us a leading object, *to develope the native talent for preaching, and for the pastoral care*. Hence we desire never to see the missionary settling down on the idea, that he is himself a pastor. He ought not to be such, nor to feel or act as if he were. No more ought *he* to be a pastor than was Titus in Crete. While gathering native churches, he should be training native converts to become their pastors; and he should lose no time in ordaining such; nor should he stand one moment in the way of their making full proof of their ministry. The more churches and native pastors he can through God's grace, bring forward, to develop their spirit-

ual graces under his care, the better. What a freshness, what an interest, what a power there will be in a work so conducted! All this is happily stated in your report. So also is the effect, which the missionary's becoming absorbed in teaching and in the home labor, will have upon the converts who are forming their characters under his influence. The manner of training native preachers indicated in the report, is precisely the one which the Prudential Committee desire to see carried out in the missions as far as may be;—less in seminaries, more in actual connection with the preaching missionary. Science, literature, general knowledge, what is called a liberal education, are good and important; but in educating our native preachers in this way among the heathen, we have often paid dear for the education; and when obtained, have too often found that we had paid more than it was worth. Better dispense altogether with our theological seminaries among the heathen, for the present, if we cannot combine with our instruction an active training in the work of the ministry. Every missionary ought to feel, that his office constitutes him the gatherer of churches and the educator of preachers. Let it be our aim, depending on the Holy Spirit, to plant a church in every considerable village, and without delay to furnish every church thus planted with a pastor.

We have been looking to see what constitutes a *call* for missionaries, and have come to a conclusion, which, we are confident, will commend itself to the Prudential Committee;—that, when a mission has obtained some head way, the most reliable call is *the opportunity for preaching in the native language on the Lord's day*. It is right to presume, that missionaries in good health will preach twice to the natives on the Sabbath, if they have the opportunity; so that the Prudential Committee may presume, as far as the judgment of the brethren on the ground is concerned, that there is not a full call for the labors of even one missionary at a station, if he preach but once to the natives on the day specially set apart by the Head of the Church for such labors; and still more, that there is not a call for as many as two at the station, if the two are obliged to alternate in preaching at the mission chapel on the Sabbath, and the one not there engaged has no opportunity of preaching to the natives elsewhere.

Of course this is not all the preaching a missionary will perform. He will preach in season, out of season; as often as he may during the week; in the chapel, chaudi, schoolroom, street; to hearers many or few, not deeming the individual hearer, however low in rank, too unimportant for a strenuous effort.

We have been led to attach great importance to the maintenance of *regular preaching, in some one place, at each station, on the Lord's day*; and to its being done forenoon and afternoon. It may require long time and the auxiliary influence of all the other forms of preaching, to procure and sustain even a small congregation for this service. *But the tone of the enterprise cannot be kept sufficiently high without it.* The missionary himself needs it. He needs the preparation, the effort, the reacting influence upon his own mind and heart. He needs a service where he can speak *ex-cathedra*, as an ambassador, authoritatively, without the humiliation of rude objec-

tions and foul abuse. And the native christians need it, twice on the Sabbath. They need the full development and force of God's own institution; of regular, well studied exhibitions of the plan of salvation, and of their duty as Christians. They cannot be elevated, as they should be, without it. Prayer meetings, conferences, conversational preaching, etc. etc., they will need abundantly; but they can never attain their full stature as Christians, without the regular, stated, formal preaching of the word. Such preaching on the Sabbath is of the last importance to the success of the mission. It distinguishes and honors the Sabbath. It is one of the grand recuperative powers in a mission. The heathen see the missionary then in his true place and dignity. They may not often go to hear him; but they will know that there is a place and a time, when he speaks and when none may reply, when he assumes authority to speak where it is the sole business of all present to hear. Nor would we ever admit that at such times, one may interrupt with objections, nor even with inquiries. Thus we would make the Sabbath directly auxiliary to the preached word; and claim for it and for Christ's ministers on such an occasion, the weight and authority, which belong to the one as the Lord's day and to the other as the Lord's ministry.

The Prudential Committee have long had the opinion expressed in your report, that American missionaries ought not to devote any part of their Sabbaths to preaching in the English language.

3. Your report on *native churches and pastors* is eminently practical and wise. It embodies results to which God has been gradually bringing his people, and which experience will no doubt more and more confirm. The missionary, coming from a country where Edwards, Hopkins and Bellamy are master-spirits in theology, have perhaps too much distrusted an experience, where love, consolation, joy, are found to exist out of all proportion to conviction of sin and self-loathing on account of it. A careful perusal of the New Testament history of the converts in the primitive churches, and of the Epistles of John, in connection with the living demonstrations of God's grace in heathen lands, and especially in *oriental* heathen lands, have led to the conviction, that true, enduring, and ever active piety in some of its more beautiful developments, may exist in both forms. Happy if this shall lead to reposing more confidence in the ability of native churches and of native preachers and pastors to sustain responsibility, and to the devolving of more responsibility upon them. Your remarks on this whole subject have our most hearty response.

We respond, moreover, to what you say as to the importance of training native Christians to habits of self-government and self-support, and of contributing from the very outset to the extension of Christ's kingdom. Your opinion, that it is not best for native converts to be *ordained as evangelists*, but that they should be ordained to a charge, and that charge a particular church, has not long been entertained by us in a definite and decided form; but we were brought to it by a comparison of facts before our meeting at Ahmednuggur. And what we saw in connection with the ordination of two pastors in that city during that

meeting, did much to strengthen our high estimate of the healthy developing power there is in the pastoral office, as regards both the pastor and people.

Passing several points of interest, we must express our great satisfaction with your opinion, that the native pastors should not be associated with the missionaries in ecclesiastical bodies. It is vain to attempt the direct propagation of either of the religious sects of Christendom, as such, in pagan lands. The native Christian community in its infant state, is not prepared for artificial, complicated organizations; nor can it be placed in them without prolonging the period of its pupilage, and even imperiling its becoming a self-governing, self sustaining church. The missionary, at first, must carry these churches, like a nurse, in his arms; and then he must cautiously train them to stand and walk alone. The simplest of all organizations, such as we find only in the inspired word, are the ones for him and for them; and missionaries and their patrons should not be impatient to determine what the more complicated forms will be, that shall result from the progress of their Christian life. It is not a sect, nor this or that particular form or aspect of the church of Christ, that we are required to propagate among the heathen; but the Gospel, as the grand converting instrument in the economy of grace: and we think it would be arrogant, in any one sect of our community at home to claim exclusive affinity to the simple organization you have adopted for your churches. No other characteristic word is appropriate for it, than the *apostolical*, or the *missionary*. It is in fact the primary form of the three grand ecclesiastical orders of Protestant Christendom;—Congregational, Presbyterian, and Episcopalian. We rejoice in your determination to content yourselves with the broad missionary relation you at present sustain to your native churches and pastors by virtue of your high commission as missionaries of the Lord Jesus; and that you mean to preserve the native churches and pastors unembarrassed by dependent relations to foreign ecclesiastical bodies. It is a high resolve you have made, one worthy of your calling; and these churches will hereafter recognize the fact with gratitude, when they come, in their future advancement, to adapt their ecclesiastical polity to their peculiar character and circumstances as oriental bodies.

4. Your report on *native teachers and catechists* contains a series of principles and recommendations, to which we are happy to give the sanction of the Prudential Committee.

As you have intimated, no appropriations will be made, after the present year, for the payment of heathen schoolmasters. We now have better use for our funds. At the outset of a mission, indeed, if we employ no heathen masters, we can have no common schools, and much has been said of the importance of such schools in the first years of a mission, as a means of obtaining congregations. Time was, as the history of our appropriations shews abundantly, when we admitted this plea; and we well know, that there are intelligent and respected missionaries, who would now have such schools. But the large experience of the Board disapproves of the practice.

We would by no means pronounce such schools useless ; but they are in a degree delusive both to the missionary and his supporters. The size of the congregation thus constituted is no index of the real interest in the preaching ; and experience has painfully demonstrated, that this is not the best way of obtaining a permanent and valuable congregation, nor converts and churches. The school is not a good nucleus. The common school with a heathen master, (and even with a Christian master,) has not been a productive instrument of conversion. Such a congregation as the missionary needs, and as will prove an effective nucleus, is the result of the voluntary principle,—of individual choice in the heathen,—of a gradual process, and much preaching and painstaking by the missionary. One and another and another are added to the congregation, and these draw others, until there is a sufficient number of converted persons, through God's grace, to be formed into a church. This church is in fact the only effective nucleus ; nor will its greatest attractive power be attained till it has its pastor and deacons. So that we now practically repudiate the idea of schools taught by heathen masters as the best means of obtaining permanent congregations. And this is a great change from our former views, and not at all the result of theory but of experience. The first view was usually the theoretical one.

Schools, regarded as *converting* instrumentalities, have almost wholly disappointed us ; regarding as *preparatory* means, they have not answered expectation ; and as *auxiliaries* they have been expensive. Yet where there are competent Christian teachers, and funds to spare for the purpose, it is well to have schools in heathen villages. In general however, and more as missions succeed, the funds to appropriate for such purposes will little more than suffice for aiding the native Christians in educating their own children and for educating catechists and preachers.

By all means let the principles laid down in your report as regards catechists, be followed. Let these be men of true piety ; properly instructed ; wholly devoted to their work ; fully employed, and generally in some restricted district ; with wages adapted to their sphere, and their necessary expenses, and covering their rent ; residing with their families in their appointed fields ; with no care on our part to provide them houses when they can possibly obtain them without our aid ; and with no extra-allowances, except in very extraordinary cases, for travelling expenses.

5. Not having yet received a copy of your report *on the education of catechists and teachers*, we can speak of it only from memory. If we would have teachers worth employing, we must in general educate them. The same is emphatically true of catechists. This latter class will not all need the same amount of education ; and we concur most fully with you in the opinion, that they should not be taught the English language.

Precisely what arrangements should be made for educating your catechists, with the present numerical force in your several missions, is not very plain. The Ahmednuggur mission seems to be the only one now prepared to act. That mission has been authorized to make arrangements for instructing, through the vernacular language, such pious and promising youth as they may desire to prepare for being helpers in the mission, and

to furnish them with the means of living where this is necessary to their attending school. In view of particular cases, and not as a permanent arrangement, provision was also made to afford the means of attending the school to as many as six other youth, who, though not pious, and some of them not yet actually separated from their pagan religion, are promising, at an annual expense not to exceed two hundred and fifty rupees.

Our experience in *boarding-schools* in our somewhat extended system of missions, has not been altogether satisfactory. The experience has been chiefly on what we have seen denominated in India the *hot-house* system, where the youth were isolated from their heathen friends and idolatrous festivals, and lived altogether under the missionary's eye. Where the youth are taken early and the isolation is complete, the proportion of hopeful conversions is considerable; but we have found these results, with some exceptions, less practical, less available for entire, self-denying service than we have expected. On the whole, we are adverse to what one of your number expressively called "*educating on speculation*;" that is, to boarding schools composed chiefly of heathen youth, sustained in the hope of their becoming converted, and so available as helpers in our work. The results are not such as to justify the cost. Our experience strongly inclines us to believe, that we have repeatedly begun too early and expended too much money and strength in training helpers; and that it is better to defer the systematic effort—the *school*—till the converts adapted to our purpose justify the expense of the institution. How large a number of your present helpers are uneducated men, except in the ability to read the Scriptures, and to expound, mainly from their own experience, the leading truths of the gospel! And yet how useful have they been! With more education, they would almost of course have been more valuable; but, at the outset, who would have rejected their co-operation? Let us employ such helpers as we have, in the *beginning* of our efforts, and the better educated will come in due time. We only add, that you may rely on the disposition of the Prudential Committee to aid you to the extent of their ability, in really promising efforts for bringing forward an efficient native ministry at the earliest possible day.

6. The forming of *village stations* occupied a prominent place in our late deliberations. Nothing in all your prospective operations interested us so much, as the openings and arrangements for preaching the gospel over the wide and beautiful valleys of the Deccan. Several of these broad valleys we had the opportunity of traversing to some extent, and of surveying from certain Pisgahs, commanding wide views;—the Godavery, of vast extent; the Sina, on which Ahmednuggur is situated; the valley accessible from Seroor; and the beautiful plain of Sâtará. A delightful and ever-to-be-remembered illustration of the species of missionary labor adapted to these great rural districts, came within our observation in a tour we made with Messrs. Ballantine and Barker to Khokar and Wádále, and thence back to Ahmednuggur by way of Newáse and Chánde. What we saw was like the cluster of grapes of Eschol borne by Caleb and Joshua from the Promised Land,—a sample of the country and of what it

might be expected to produce. The interest of our missions in Western India will turn, we are persuaded, upon the cultivation of these rural districts. For their culture we have now three principal centres, or bases of operation,—Ahmednuggur, Sátará, and Kolapúr. Bombay sustains a common relation to the whole interior operation. Judging from the experience at Ahmednuggur, it would seem that the value of the effort in the cities and towns will be much enhanced by the reaction of the more stirring and effective effort among the villages.

One of the providential results of our visit has been to arrange the plan, on which the rural stations may be sustained. The native roads are nearly impracticable in the rains, from their bridgeless torrents and deep mud; and that being the season for acute diseases, families have scrupled to settle where medical and friendly succor in times of sickness would be so difficult of access. The progress of English roads, especially railroads, will ultimately diminish, if not destroy, the force of this objection. It was obvious to us, in our visit to the Godavery, that there was weight in the objection; and it was arranged, that the missionary occupying the rural station should have the option of retiring to a central post during the rains. At other times and during three fourths of the year, it is at least as healthy in the country as in the city, and with houses adapted to the hot season, we should think the country to be preferred. Such houses, of one story, with thatched roofs, and to cost no more than Rs. 2,000, it is proposed to build; with the understanding, that when the time comes for the missionary to remove to another post, the windows and woodwork, valued at one fourth the original cost of the house, will go to complete the dwelling for the new station. Thus stations may be multiplied as fast as God is pleased to provide the men and means.

Another feature of this plan should not be omitted. Being freed, by the kind assurances of those who have most to do in guiding the operations of the English missions in Western India, of all fear of interference, we the more confidently place a missionary at Khokar, rather than Newáse; in the centre of villages where the Holy Spirit has already begun evidently to bless our labors, where a rural church is about being formed, and where the new missionary may at once and daily find interesting employment. We thus follow the lead of the Divine Agent; leaving Toka, on the great road to Aurungabad, or Newáse, or some other place in that region, for subsequent occupation as a secondary centre. And thus it is proposed to do; pushing out into villages in every direction, and pitching our tent for special efforts where the Lord shall direct by his spirit.

7. The report on *mission extension* is an elaborate and highly interesting view of the great field now unoccupied, except by ourselves, from the pen of one who has traversed more of it preaching the gospel, than any other Christian missionary. How affecting to think that it is all accessible; that the gospel may be proclaimed in all its thousand villages without peril to life or limb; and that the great part of its people are yet to hear of the name and love of Jesus! It must not be understood, that we claim the whole of the great field here presented. Alas, it will be many years, we

fear, before we shall fully occupy the district connected with our principal centres.

8. The *printing establishment* is the subject of one of your reports. It is an institution of large extent, and by means of its job printing, it earned Rs. 93,487, during the eight years ending with 1853. Its usefulness has been great. But there is no longer reason for our maintaining so large an establishment in Western India. Pecuniary profit should not be the pursuit of a missionary society; especially when the department of printing which is the source of gain has necessarily an absorbing influence on the time of the missionary superintendent. The Prudential Committee require therefore, that the establishment be reduced to a *vernacular* basis. A farther reduction will be expedient whenever the vernacular printing, or any considerable part of it, can be adequately performed elsewhere in Bombay.

As the printing establishment is for the benefit of the four missions, and as the appropriations to the several missions for printing are of considerable amount in the aggregate, a change will be made in its management, which will doubtless receive your approbation. It will no longer lie with any one mission to determine what shall be printed and published; but the Prudential Committee will annually appoint a *Publishing Committee*, to whose credit the appropriations will be placed by the Treasurer of the Board,—to be expended for the sole use and benefit of the missions to which they are given, and in accordance with the wishes of the several missions.

If a majority of the Publishing Committee shall believe that a work presented by any one of the missions for publication is not such as the Board ought to bear the expense of publishing, or that it is not duly prepared for the press, the committee will decline to print it, stating frankly their reasons. It is made no part of their duty to revise or edit the works submitted for publication; but simply to judge as to the propriety of their being printed at the expense of the Board. The appeal from their decision, if one be made, will be to the Prudential Committee.

The whole conduct of the establishment is committed to this Publishing Committee, and they will be expected to make an annual report to the Prudential Committee. They are instructed to undertake no job-work in the English language; and to purchase no printing-press and cast no new founts of type without the consent of the Prudential Committee previously obtained; and this consent being of the nature of an appropriation, should be asked in season to come into the appropriations of the year.

Before engaging to do work for any one of the missions, the Publishing Committee will consider whether the funds in their hands appropriated to that mission are of sufficient amount to meet all the expenses; and they will carefully abstain from all work exceeding the amount of the appropriation. The Publishing Committee will consist, in the first instance, of Messrs. Ballantine, Fairbank and Hazen.

9. A few remarks are due from us on your report concerning the *English High School at Bombay*. We were pleased to see that you embodied the reasons in favor of such a school, drawn up by the esteemed principal; and

we believe the considerations you have stated against the American Board's assuming the expense of such an institution in Bombay, are entirely conclusive. The Deputation felt at liberty to authorize the institution to go on at the charge of the Board to the expiration of its year, at the rate of Rs. 250 a month. This was less than the actual cost of the institution on its present scale; but the Prudential Committee had resolved to expend no more than that, at present, for a school of any sort in the Bombay Presidency. This of course governed us in the limitation. You will probably find the paper we read, in the printed minutes.

It is due to the Prudential Committee to say, that this is not receding from any ground heretofore taken by them. Our respected brethren of the Bombay mission were so impressed with the urgency of the reasons in favor of such a school, that they felt unable to wait for the action of the Committee on their request, and presumed, though incorrectly, that the Committee's reply would be in the affirmative. The Committee were indeed much impressed by the representation sent them from India, which seemed to them to prove more than had been intended by their brethren; namely, that a state of things existed in Western India, which might render it impossible for the Board long to continue its operations there. The whole question assumed so much importance, and was withal so difficult of solution, that it became the immediate occasion of our visiting India. The utmost extent to which the Committee were able to go, with the information before them, was to authorize the forming of a school at Bombay, in which, without excluding the English language, the *vernacular* should be the grand medium of instruction, and the annual expenses should not exceed Rs. 3,000.

Your General Meeting has proved to our satisfaction, with what we have seen and learned elsewhere, that the American churches may have a prosperous system of missions in the Deccan, with the ordinary blessing of Heaven, without such a school as was proposed in the Bombay Presidency. We believe, too, that some change should now be made in the working of the Bombay mission. Heretofore, for years past, our respected brethren there have been much occupied with labors of general usefulness, chiefly through the press,—as we think you have intimated in one of your reports; perhaps that on *results*, in accounting for there being no more visible fruits in Bombay. We need now to labor more with a view to exerting a local influence,—to making an impression on the inhabitants of that great city by means of the oral proclamation of the gospel. It is proposed to build a new chapel, by means of a legacy given years ago for chapel-building, on the vacant lot adjoining the present one, to be made more accessible and inviting to the people; and that it have a *chaudi*, or *zayat*, in front, to be frequently opened for informal preaching during the week. *Chaudis* are to be opened, also, in different parts of the city, to be frequented by members of the mission. It is hoped that a native pastor may be found, ere a long time, for the Church already existing; and that a more fully organized and active native church will render the mission and its operations, through the divine favor, more attractive and interesting to young converts.

As mention has been made of the proposed new chapel, it may be well also to say, that while the lower part of the present chapel and the buildings in the rear will suffice for the printing establishment in its reduced form, it is found that the upper part, or present hall for worship, with the ground and buildings on either side may be made to furnish excellent accommodations for a missionary family; and that the mission houses at Byculla may both be advantageously sold. Should the way be opened hereafter for such a high school as the Board can properly sustain, it may be well to devote to it a part or the whole of the rooms it is proposed to form in the old chapel, and leave the members of the mission to procure dwellings on rent in the city, as we are informed they may do to their satisfaction.

10. Your report on *caste and polygamy*, is not the less gratifying for being what our previous knowledge of your proceedings had led us to expect.

11. The report on *salaries* recognizes the obvious fact, that salaries in cities must generally be larger than in the country; and more in large towns, than in rural districts.

12. We concur with you as to the inexpediency of receiving grants from the Government in aid of our mission schools. The reasons you assign are conclusive on the subject. At the same time we cannot forbear expressing the pleasure we had in reading the recent Despatch on Education of the Honorable East India Company, regarded as a government measure, which gave rise to the discussion in our meeting.

13. We are also happy to concur in the views embodied in your report on *books and tracts*.

14. We have not received a copy of your report on *buildings*, and the details of it are not distinctly in mind. The opinion expressed, that Rs. 2,500 will suffice for building a house in Ahmednuggur, large enough for an ordinary missionary family, will naturally govern the Prudential Committee in their future appropriations for houses, not only in Ahmednuggur, but in Sátará and Kolapúr. Care should be taken hereafter to avoid the inconvenience resulting at Ahmednuggur, Bhingár and Sátará, from having¹ houses constructed for more than a single family. The practice is liable to give rise to a standard for house-building, that would need correcting.

15. We have not a copy of the report on the *results of past efforts* in your missions. It is obvious, that but a very small portion of the results of your missions are yet discernible by human eye.

16. The report on *missionaries visiting the United States*, is not before us. If spared to return home ourselves, we will see that it is brought to the consideration of the Prudential Committee, and that you are apprised of the result. Meanwhile, as a letter we had addressed to the Prudential Committee on the overland passage, by way of the Red Sea and Egypt, was read in your meeting, in connection with the consideration of the above named report, it may be well here to make a few remarks on that route.

The unfavorable conclusion to which we came as to the bearing of this route on health, was not expected by us. Nor did it arise from infelicities in our own position; for having opportunity to engage our passages early,

we had comparatively good accommodations. And the time of our passage (October) is one of the best in the year; nor were we without much previous experience in other modes of traversing the sea.

We came to the conclusion, that the only advantage afforded by the 'overland' route, is *the saving of time*. When time must at all events be saved, (as in our own case,) this will be the route. But the time will probably be saved at much physical, mental and moral expense to the traveller. Mr. Munger, who came with us in order that he might take part in the discussions of the general meeting, said emphatically, that the route around the Cape of Good Hope would be more favorable to health and comfort. The invariable testimony of all whom we questioned on board the steamer from Suez, was, that this is not the route for invalids, or for persons of delicate constitution. This is our own decided opinion. Dr. Tidman, Secretary of the London Missionary Society, said to us, that they regarded the Cape route as the only one for their missionaries, on account of the great and sudden transitions of climate, and the exposure of health, on the 'overland.' The fatigue and risk of the ten days before emerging from the influence of the African and Arabian shores, of the eighteen hours in the desert, and of the night spent on the Nile, following in rapid succession, are alone a sufficient reason, where one is at liberty to choose, for a voyage around the Cape of Good Hope.

In the letter read at the general meeting, we gave a descriptive history of the inconveniences to which many of our fellow passengers were subjected during the voyage, and among them our brother and sister Munger. These were found to be unavoidable; and missionaries, going from Bombay, or coming from the United States, could never be sure of escaping them. This history we may not here recapitulate. The only certain expedient for securing good accommodations, for a married missionary, would be to pay the expense of a saloon cabin from the outset of the voyage; at the risk of missing the steamer, and losing half the passage money; which few could afford to do.

We found much less time and opportunity for reading and study on this route, than we had expected; and our opportunities for doing good, as ministers of the gospel, were very small. There are in fact three distinct voyages, and the social relations are changed with each voyage, and are disturbed at every landing. Each of the voyages is complete in itself, and independent of the others. Your room in one steamer, your seat at the table, and your conceded rights, have no effect in determining your claims in the next. Each voyage has its distinct and complete experience, as really as one of four months; and all and more than all the infelicities of the longer voyage around the African continent seemed here crowded and condensed into the shorter time.

The great comparative expense of the passage by way of the Red Sea and Egypt, should not be overlooked. For a single passenger it is as follows :—viz.

From Bombay to Southampton,	£ 105
Expenses in England, at least	, 10
From Liverpool to Boston,	, 22
Incidentals, including presents,	, 5
	<hr/>
Expense from Bombay to Boston,	£ 142

This is about \$710. The expense of a married missionary would be about \$1,500. The idea of an invalid or enfeebled missionary returning home by way of the Red Sea and Egypt, presents itself to us as a practical absurdity. And we should earnestly advise missionaries, male or female, coming out to India, to come by way of the Cape of Good Hope. Where any go by the overland route, only that part of the expense, according to a resolution of the Prudential Committee, which is equivalent to that of a reasonable return around the Cape, will be chargeable to the Board.

17. In remarking, finally, upon your report *on temporal aid from mission funds for indigent native Christians*, we come to one of the chief difficulties in India missions. Not that we have any doubt, whether such aid should be withheld. The principle that *Missionary Societies* cannot give temporal aid to indigent native Christians, ought to be strenuously maintained, and should be known and understood by every convert in India. But the cases of distress from embracing Christianity are often so extreme through the operation of caste and the constitution of native society, and the strain is so great upon the sympathies and firmness of the missionary, that principles are always in danger of yielding and giving way to the immense and continued pressure. And besides, there is a question how far such personal suffering, as the consequence of embracing the gospel, has a claim on the benevolence of the Christian world.

In point of fact, we soon found the subject involved in practical difficulties;—connected, more or less directly, with the working of the boarding school, the employment of native helpers, the use of the mission compounds, and the printing establishment, though with the last it was chiefly prospective. If there have been instances of direct pecuniary relief afforded to persecuted converts and inquirers from mission funds, your report assures us that such cases will not be repeated. If there is a boarding school, whether for males or females, the danger will be of admitting more persons into it, than ought to be received. There is danger, too, of employing persons as teachers, or catechists, merely because suffering for want of employment and the means of living.

The mission compound—as the enclosed ground around the mission house is called,—or rather the uses to which that enclosure is applied, regarded as an institution, is peculiar, we believe, to India. It perhaps awakened the more concern in us, from our imperfect knowledge of it before coming to this country, and from the great attractive, centralising power it seemed to possess. A census of the three compounds in Ahmednuggur gave 35 native families, and 163 persons, old and young; besides 13 families and 53 persons sustained by rendering service in the mission families,—all having their cottages rent-free, with the immunities and pri-

vileges afforded by the mission premises. This presented itself to us as in conflict with the principle, that temporal aid should not be afforded from the funds of missionary societies. These were in fact little villages, built up and maintained by the Board, and invested with European protection and privilege for the use of converts. Though the cost was small, the principle was there, of rendering temporal aid to indigent Christians; and whereunto might it grow? It was a refuge, an asylum; and it had and must have a strongly attractive influence, in proportion to the general diffusion of extreme poverty among the mahár converts of the country villages. To us it seemed to be entering largely into your general system of operations, and to be incompatible with any great extension of your missions. Its centralising influence, drawing native converts from the villages; its deceptive influence, giving to the centres an appearance of prosperity and strength, which they had not in fact; its nature as an asylum, fostering the feeling of dependence in the native mind, and weakening the mission in all its departments and ramifications;—were most freely discussed by us, and received by you with much kindness of feeling.

The thing has grown insensibly; and, like many other things, is seen to be an evil only when it has attained a certain magnitude. The following suggestions may perhaps direct to a course of treatment, which will bring it gradually to an end.

(1.) That no cottages be built on the mission premises, without the express sanction of the Prudential Committee.

(2.) If a catechist, or teacher, paid by the Board, occupy a house on the mission premises, that he pay as rent for the house all that is added to his wages in view of the new regulation requiring such to procure houses for themselves.

(3.) That none be allowed to use and reside on the mission premises, who, but for such an asylum, would remain in their own villages.

(4.) That an influence be used to get those back into their villages as soon as possible, who are fitted to be useful there.

Your report speaks of the printing establishment as affording an opportunity for giving employment to converts. In its present state of enlargement, it employs 125 persons. When reduced, the number will be less, but still large for some time to come. In a narrow view of our great work in India, we might be content to concentrate our converts upon this establishment till we had the satisfaction of knowing, that all our workmen were Christians. But this would be drawing, for a time at least, the very life-blood from our whole village system. It would be treating conversions as an *end*, and not as a *means* of more numerous conversions and farther enlargement. How many lights,—feeble it may be, every one, but still lights kindled up by the Divine Spirit in dark places,—would thus be hid! This is not the way to spread the knowledge and influence of Christianity over so large a country as India. If there are converts, whom we should educate as printers, binders, or type-makers, let such be placed in the printing establishment, and learn these trades. Otherwise let us be slow to do this. If the converts can make out to live in the interior, send them not to Bom-

bay. Guard our press against putting forth such disturbing, weakening influences. We accord entirely with your views as to the unhappy influence, on the whole, of industrial schools, as an element in missionary operations. We have tried them in another part of the heathen world. What you have written is an answer to the intelligent memorial we received from our native brethren at Ahmednuggur on that subject; though we shall ourselves reply to it at our earliest convenience. The press, regarded in this light, is not an exception to the general rule. But it is in respect to its influence, worked in a remote city, in abstracting converts from their homes and friends, and where they are known, and where their example and labors will best advance the cause of the Redeemer, that we would put you especially on your guard.

We are constrained, Dear Brethren, to regard you as in much danger of yielding too much to your sympathies. The bráhmans, the gosávis, and the mahárs whose patils are persecutors, may at first need help, and an appeal could be made for such to private benevolence; but these cases of extreme necessity will bear but a small numerical proportion to the whole. For the mass of the converts no such appeals will need to be made; and the more general and extreme the poverty of the community, the less will be the occasion for temporal aid, and the more the objection to giving it in any form. Then consider the history of the progress of Christianity in all ages. Through what terrible suffering! What mockings and scourgings! What bonds and imprisonments! "They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth." Had not the king of Zion good reasons for all this? And this is as true of converts under the Christian dispensation, as under the old. For some reason it has pleased God to connect severe suffering with the introduction of the gospel into almost every land and people. In India, where a great Protestant empire has the rule, there can of course be no outlawry against the Christian convert, no unsheathing of the sword, no kindling of the faggot. But does the compassionate and all-wise Saviour design there shall be no severe trial of faith and patience, no painful test of the love and principle of his disciples? We cannot believe it. Without a severe discipline of some sort, the gospel will not take deep root in the soil. The religion will be mercenary, time-serving, and open to all heresies and immoralities.

Let it be, then, our grand business to preach the gospel, with a view to the conversion of the people of India to God; leaving the new community resulting from this to find its true place and relations in the great India community,—doing indeed what we can, without neglecting our great calling, for the relief of our suffering converts,—but assured, that the only effectual relief will be in the general preponderance of the Christian faith.

Our discussion of subjects has been prolonged so unexpectedly, that we have neither time nor space for general remarks. We must not omit, however, to express our high satisfaction and our lively gratitude to God in

view of our meeting with you at Ahmednuggur; and of your fraternal expression, at its close, of your affection for us, and of the gratification and profit which our visit had occasioned to you individually. We are happy in reciprocating your affection and love. Our esteem for you as brethren and sisters, and our confidence in you as laborers in the Lord's vineyard, have been strengthened by our late personal intercourse; and we shall ever rejoice to be instrumental in cheering you on in your difficult, but honorable and transcendently important work.

"Finally, Brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you."

We are your brethren and fellow-laborers in the gospel;

R. ANDERSON.

A. C. THOMPSON.

Deputation.

POSTSCRIPT TO THE GENERAL LETTER.

In our General Letter of the 15th inst. mailed at Quilon, we cordially sanctioned the principles in your report on *Native Teachers and Catechists*. On farther reflection, it seems important to make a few remarks on the following paragraph; viz.

"We think no catechist should be employed, who devotes a portion of his time to secular pursuits. Should he manage a farm, or any other kind of business, even though he employ servants or agents to perform the manual labor, still his mind will be diverted from his appropriate work; his mission duties will be neglected; and both his lay brethren and the heathen will soon begin to look upon him as a mission pensioner."

In all cases where this result will follow, such a rule should doubtless apply; and not only to the class of persons for whom it was especially designed, but also to native pastors. We think, however, there should be a distinction allowed in regard to *Catechists*. If there are native converts, who are able to perform certain services well in the department of catechists, and will be faithful, and can support themselves in part meanwhile by secular labors, it is important to our grand ultimate object—a self-sustaining Christianity in the land—that even such should be employed on this basis.

But when we come to apply the principle underlying this paragraph to *pastors of the churches in rural districts*, then the subject assumes great practical importance. If such pastors are never to labor with their own hands in order to eke out their support, if none are to be ordained except such as will look to their people or to the missionary society for their whole living, then the time for filling the country with pastors is, we fear, very far distant. We cannot believe, that the native piety of India is to have a mercenary character so hopeless as to forbid the expectation of finding Christian converts who will be laborious and faithful in the service of Christ, while working with their own hands for a part or the whole of their support. We have yet heard of no experience in India, or elsewhere over

the whole globe, that justified such an opinion, nor do we believe it will ever exist.

The idea should indeed be inculcated through all the native churches, that the gospel laborer is worthy of his hire from the people for whom he labors in the gospel. It is a Scripture doctrine, and all the churches should receive it as such. But if the people are unable, or even for a time and for any cause, unwilling to support the native pastor, it does not follow that he as a servant of Christ, commissioned to preach the gospel, is not bound to preach to them, even though he have to spend a part of his time and strength in some remunerative secular work. He surely cannot claim his whole support from foreign churches, as a thing of personal right, because his own people are unable or refuse to support him; nor is it wise for those churches to be profuse in this direction. It may often be the solemn duty of the native ministry, thus situated, to support themselves, more or less, by manual labor. The churches of India will be an exception to those of all other lands, if it be not. Even the great Apostle, from necessity, oftener from regard to a high Christian expediency, devoted days and nights to manual toil. He did so at Corinth, at Ephesus, at Thessalonica. Acts 18: 3. 20: 34. I Thess. 2: 9. II Thess. 3: 8. At Ephesus, he ministered with his own hands, not only to his personal necessities, but to those of his companions. In Macedonia, he "wrought with labor and travail, night and day," and was chargeable to no one. This he did "to make himself an ensample." And how were the pastors supported, whom he, with the aid of Timothy and Titus, ordained "in every city?" Those enterprising and successful missionaries had no funds for this purpose. There were no missionary societies to furnish them. Often, very often no doubt the churches were too poor to raise even a moiety of their pastors' support. And whence were those pastors obtained? There is but one probable supposition. The best men were selected that could be found in the city, and if the people did not enable them to give themselves wholly to their ministry, they must have supplied the deficiency by some remunerative secular labor. Was it to be "an ensample" to *such*, that the holy apostle sometimes turned aside from his high calling, and wrought at tent-making?

The gospel cannot be established in new regions, without much of manual toil by the native ministry for their own support. Such necessity has more or less existed in every part of our own country. Even now it exists over wide portions of country. The apostle Paul was "an ensample" to ministers of Christ in every age, and every land. The necessity for ministers to work with their own hands, exists, and will long exist, in India. We must insist upon a practical recognition of it by the native pastors and preachers. They must act as servants of Christ, and not as hirelings; from love to souls, and not to filthy lucre. It is to guard against a seeming admission on our part, that the India ministry should come under the rule laid down for catechists; and also to express our belief, that exceptions may be made even in regard to the subordinate class of gospel laborers; that we have added this postscript to our epistle which had already attained to an extraordinary length.

The tenor of the discussions in your general meeting leave no doubt in our minds, that these views will have your hearty concurrence.

We are, as ever, respectfully and most truly,

Yours,

R. ANDERSON,

A. C. THOMPSON,

Deputation.

Satoor, Southern India,

Jan. 30, 1855.

Expression of opinion of the Missionaries with reference to the visit of the Deputation.

As the Deputation are now about leaving us, it is due to ourselves as well as to them to express the gratification which their visit has afforded us and our sense of the benefit conferred upon the Missions of the American Board in the Maráthí country by the opportunity we have enjoyed of meeting and conferring with them. They have carefully examined the working of these Missions in all their departments and have given us many valuable suggestions and wise counsels. Their efforts to retrench the expenses of our Missions, have had our hearty concurrence and in this matter they exhibited a liberality and regard to our feelings which have gratified us much. The results of their extended experience and observation in reference to Missionary operations in other countries have led us to view some questions of Mission policy in a different light from that in which we should have otherwise viewed them and we have reason to regard their counsels in reference to these subjects as very timely and important. They have given us new ideas of the best mode of gathering and organizing Churches, placing native pastors over them and preparing them speedily to be self-governing and self-sustaining Churches. These suggestions we regard as extremely important to the best working of our Missions. We have also been very much gratified in the opportunity we have had of social and religious intercourse with the members of the Deputation and our souls have been very much animated and quickened by the exhibition of their religious views and feelings. May the Great Head of the Church prosper them on their way and attend their visits to other Missions whither they are sent, with his blessing, making them the means of great good to all those Missions even as they have been to us.

APPENDIX.

A List of Books and Tracts, in the Vernacular Languages of India printed at the American Mission Press in Bombay.*

For the A. B. C. F. M. and the American Tract Society.

	Size.	No. of pages.	1st Ed. pub'd. in
A Scripture Tract in Maráthí	8vo.	8	1817
The Way to Heaven	"	16	1818
A School Book	16mo.	64	"
First Lessons	"	16	"
Maráthí Numerical Tables	16mo.	48	"
The Way to Heaven in Gujarátí			1819
Compassion of Christ toward Sinful men in Maráthí	16mo.	8	"
Sermon on the Mount			"
Catechism	32mo.	40	"
Hymn Book	16mo.	16	"
Scripture History	12mo.	70	"
A Help to the acquisition of the English Language. English and Maráthí.....	12mo.	180	"
Trial of False Gods, &c., Maráthí	32mo.	12	1820
Ten Commandments, Maráthí, Portuguese, Latin and English			"
Summary of Scripture Doctrines	8vo.	84	"
Three Words	12mo.	20	1822
On the Worship of God	12mo.	32	"
Geography and Astronomy with plates.....	8vo.		"
Ten Commandments with comments			1825
Wrath to Come	18mo.	24	"
Good Tidings	32mo.	32	"
Useful Instruction	18mo.	63	"
On Prayer	"	"	"
Letter from Converts to their Countrymen	"	22	"
Hymns	8vo.	47	"
Tidings	18mo.	14	"
Prayers and Hymns	18mo.	70	"
Forms of Worship	12mo.	22	1832
Hymns for Public worship, (in Hindu measures)			1833
Good Instruction	12mo.	8	"
Concerning Salvation	"	8	"
True remedy for sinners	"	8	"
True Atonement	"	8	"
Birth of Christ	"	16	"
Preparation for death	"	9	"
Sufferings and death of Christ	"	15	"
On Regeneration	"	16	"
Biblical Instruction	8vo.	16	"

* This list may be incomplete. The compiler has no perfect lists of the works published many years ago, and some of them have been long out of print and no copies can now be found. Of books printed for parties other than Missionary and Tract Societies, only the larger works are included in this list.

	Size.	No. of pages.	1st. Ed. pub'd. in
Maráthí Shlokas, &c. Maráthí.	Svo.	98	1833
Address to the Jews	12mo.	88	"
Life of Bábájí	12mo.	76	1835
A Sermon	18mo.	24	"
Compendium of the Bible	12mo.	43	"
History of our Lord and Saviour Jesus Christ. Maráthí	12mo.	304	1834
Psalms and Hymns, in English measures, Mar.	Svo.	38	1835
Child's Book on the Soul, 2 Barts.	12mo.	211	1836
Catechism on the Lord's Prayer	12mo.	35	"
Arithmetic in three parts	12mo.	186	1837
Child at Home, 1st chap.	12mo.	20	"
Intellectual Arithmetic	12mo.	169	1840
Wisdom of her Ways	12mo.	30	1841
Address to mothers	12mo.	25	"
Easy Lessons English, Maráthí Vocabulary	12mo.	294	1842
Maráthí Primer. Mar.	18mo.	52	1843
Rádhánáth	32mo.		1844
Pilgrimages	18mo.	12	"
Topical Questions on the Scriptures	12mo.	101	"
Hymns for Divine Worship	18mo.	148	1845
Poor Swaizeland	18mo.	18	1844
Inquiry concerning the want of rain	18mo.	8	1845
African Girl and other Stories.	32mo.	32	"
Astronomy, with plates	12mo.	45	1846
Natural Philosophy, with plates	12mo.	95	"
Account of Jagannáth	18mo.		"
The Cholera	18mo.		"
A Treatise on Logic	12mo.	41	"
Rewards of Drunkenness	18mo.	12	1847
Bombay Native Almanac, for 1847.	Svo.	168	1847
A Small Arithmetic	18mo.	72	1848
A Small Geography	18mo.	44	1847
Maráthí Grammar	Svo.	110	1848
Music Book	18mo.	68	"
Almanac for 1848.	Svo.		"
Child's Book on Repentance	12mo.	92	"
Shepherd of Salisbury Plain	18mo.	58	1849
1st Prize Essay on the Holí	18mo.	72	"
2nd " "	18mo.	68	"
Almanac for 1849.	Svo.		"
Other Worlds	18mo.	33	1850
Honesty	32mo.	32	"
Picture Book for Children	32mo.	32	"
Parley the Porter	18mo.	48	"
Principles of English Grammar and Idiomatic Sentences English and Maráthí.	12mo.	295	1851
Almanac for 1851. Mar.	Svo.	40	1850
" " 1852.	Svo.	40	1851
" " 1853.	Svo.	40	1852
" " 1854.	Svo.	40	1853
Easy Primer and Vocabulary in Mar.	18mo.	116	1851
Various Systems of Religion	18mo.	100	"
Old Testament Selections	12mo.	230	"
Lambs Fed	18mo.	52	"

	Size.	No. of pages.	1st Ed. pub'd. in
Scripture Stories ~~~~~ Mar.	12mo .	72	„
Book of Beasts ~~~~~ „	Roy. Svo	24	1851
„ „ ~~~~~ Gujaráti.	„	24	1854
Book of Birds ~~~~~ Maráthi.	„	20	1851
„ „ ~~~~~ Gujaráti.	„	20	1854
Music Manual ~~~~~ Maráthi.	Roy. Svo.	12	1853
Manual of Sanskrit Grammar ~~~~~	„	20	1854
The Dnyánodaya. A semi-monthly Magazine in Maráthi and English, each No. 16 pages Royal 8vo. from 1842 to present time ~~~~~	„		1842
Portions of Scripture.* Gospel of Mathew, Mar.			1817
Acts of the Apostles ~~~~~ „			1818
Genesis ~~~~~ „			
Gospel of John ~~~~~ „			1819
Epistles James—Jude ~~~~~ „			1820
Gospel of Mark ~~~~~ „			1822
Epistle to the Hebrews ~~~~~ „			1824

For the Bombay Tract and Book Society. †

	Size.	No. of pages.
Letters to Indian Youth on the Evidences of the Christian Religion ~~~~~ English.	12mo.	223
Life of Mohammad ~~~~~ „	18mo.	178
Pilgrim's Progress ~~~~~ Maráthi.	12mo.	257
Evidences of Christianity ~~~~~ „	18mo.	128
Natural Theology ~~~~~ „	12mo.	235
School Boy ~~~~~ „	18mo.	178
History of the Christian Church ~~~~~ „	Roy. Svo.	260
On Faith ~~~~~ „	18mo.	120
Lives of the Cæsars ~~~~~ „	12mo.	210
Barth's Bible Stories—Old Testament ~~~~~ „	12mo.	191
Barth's Bible Stories—New Testament ~~~~~ „	12mo.	174
Pleasing Instruction ~~~~~ „	12mo.	326
Ratna Málá ~~~~~ „	32mo.	256
Dharma Prabodh ~~~~~ „	18mo.	239
Mother at Home ~~~~~ „	„	221
Life of Luther ~~~~~ „	12mo.	185
Life of Mohammad ~~~~~ „	„	162
Female Education.—Prize Essay ~~~~~ „	„	59
On Hindu Festivals.—do. ~~~~~ „	„	86
Nature's Wonders ~~~~~ „	„	191
Kindness to Animals ~~~~~ „	„	92
Christian Narratives ~~~~~ „	18mo.	248
The Idols Destroyed ~~~~~ „	32mo.	32
The African Girl, and other Stories. ~~~~~ „	„	32
Náráyan Báwá ~~~~~ „	„	32
Child's Picture Book ~~~~~ „	„	32

* After 1825 the American Missions acted in concert with the Bombay Branch of the British and Foreign Bible Society, except that in 1843 the Ahmednuggur Mission printed a separate version of the Gospels.

† In addition to many of the previous works which are now published by the Bombay Tract and Book Society.

		Size.	No. of pages.
First Book for Children	Maráthí.	18mo.	44
In whom shall we trust	„	„	27
Gospel Catechism	„	„	45
Pilgrimages and Cholera	„	„	52
Henry and his Bearer	„	„	55
Dairyman's Daughter	„	„	65
Poor Sarah	„	„	34
The Negro Servant	„	„	34
Confessions of Leang Afa	„	„	23
The True Atonement	„	„	42
Moral Stories	„	12mo.	86
Ayah and Lady	„	„	66
Instructive Stories for Children	„	„	60
Village School	„	„	„
Wrath to Come, abridged	„	18mo.	12
Cocoanut-Day	„	„	8
On the Choice of a Guru	„	„	12
Questions on Hinduism	„	„	12
The Ten Commandments	„	18mo.	„
Conversations at Poona	„	12mo.	„
Marks of the True Religion	„	„	„
On Knowing God	„	„	„
Elementary Catechism	„	18mo.	28
Good Boys, or Examine Yourself	„	„	„
The Flower Gatherers, &c.	„	„	52
A Dialogue on Religion	„	„	58
Hindu Domestic Reform	„	12mo.	60
Systems of Speculative Philosophy	„	„	46
Christian Truths in Maráthi verse	„	18mo.	30
In Whom shall we trust? Metrical tract	„	„	37
On Transmigration	„	„	20
Lives of the Cæsars	Gujarátí.	12mo.	304
Life of Mohammad	„	„	154
Three Worlds	„	18mo.	„
In Whom shall we trust?	„	„	„
Good Tidings	„	„	„
Elementary Catechism	„	„	„
Henry and his Bearer	„	„	„
First Book for Children	„	„	44
Child's Picture Book	„	32mo.	32
Gospel Catechism	„	18mo.	45
First Lessons	„	32mo.	32
The Idols destroyed	„	„	32
The Touchstone of Truth and Falsehood	„	18mo.	113
The destroyer of Superstition No. 1 Pantheism.	„	„	59
Do. do. No. 2 The Inquirer after Guru directed to Christ	„	„	46
Do. do. No. 3	„	„	86
On the choice of a Guru	„	„	12
Letter to a Pársí	Pársí Gujarátí.	32mo.	32
Second letter to a Pársí	„	„	47
Letter to a Zoroastrian friend	„	„	21
Polytheism of the Pársís	„	12mo.	43
Examination of the Pársí Religion	„	„	38
Life of Nero	„	„	41

	Size.	No. of pages.
Life of Titus ----- Pársí Gujarátí.	12mo.	72
Life of Trajan ----- "	32mo.	45
Glory of Jesus Christ with Hindu version and English Abridgment ----- Sauskrit.	Svo.	239
Course of Divine Revelation with Maráthí Translation ----- "	"	105
Child's Picture Book ----- Hindustání.	32mo.	32
Sermon on the Mount, &c. ----- "	"	32
Voice from Heaven ----- Hindí.	32mo.	28
The Priest and the Bible ----- Portuguese.	18mo.	31
The True Cross ----- "	"	69
The Protestant Catechism ----- "	"	38
Ten Commandments, in Latin, Portuguese, English, Maráthí, and Romanized Maráthí -----	18mo.	
Dialogues concerning the Christian and Hindu Religions, English and Maráthí -----	12mo.	61
Gospel Catechism, English and Maráthí. -----	18mo.	88
Do. Maráthí and Gujarátí -----	"	88
The Priest and the Bible, English and Portuguese -----	"	55
Common Errors, do. do. -----	"	
Sermon on the Mount, &c. English and Hindustání -----	32mo.	61
Systems of Speculative Philosophy ; English and Maráthí. -----	12mo.	60
The Atonement do. do. -----	"	51
The Touchstone of Truth and Falsehood, (Conversations) English and Gujarátí -----	"	121
The Glory of Christ, Sanskrit and Hindí with English abridgment. -----	Svo.	139
Course of Divine Revelation Sanskrit and Maráthí -----	"	107

For the Bombay Auxiliary Bible Society.

The Maráthí Bible, complete, in portions as translated and various reprints of portions -----	Svo.	
The Maráthí Old Testament -----	Roy.Svo.	942
The Maráthí New Testament -----	12mo.	571
The Gujarátí New Testament -----	12mo.	766

For Various Parties.

History of Hindustán, Gujarátí -----	12mo.	
Geography in Maráthí -----	"	36
English and Gujarátí Grammar -----	4to.	
English and Maráthí Dictionary, by Maj. Candy -----	4to.	838
Oriental Christian Spectator, A monthly Magazine in English of 48 pages from 1833, Each yearly not of -----	Svo.	576
The Temperance Advocate, A monthly Magazine from 1849 to 1850 -----	Roy.Svo	
The Temperance Repository, A Quarterly of 40 pages 1851 to 1854 ----- 1 Vol.	Svo.	504
Journal of the Bombay Branch of the Royal Asiatic Society -----	Svo.	
History of Maharáshttra -----	18mo.	51
Parsi Religion. Dr. Wilson -----	Svo.	
Cave Temples. Dr. Bird -----	Folio.	72
Bombay Witness, Religious Newspaper, Weekly 1853—1846 -----	Folio.	

	Size.	No. of pages.
Catalogue of Bombay Branch Roy. As. Soc.	8vo.	272
Bombay Medical and Physical Society's Journal	8vo.	
Metorological Observations	4to.	
Oriental Eras	4to.	
Drill Master's Assistant	4to.	124
Elements of Algebra in Maráthí	8vo.	
Maráthí Grammar. Dádobá's	8vo.	
History of India	12mo.	190
Moral Class Book	"	306
Idiomatic Sentences English and Gujarátí	8vo.	
Prayer Book of Episcopal Church, Maráthí	12mo.	
English and Hindustání Vocabulary Robertson's	18mo.	248
English and Gujarátí Vocabulary	18mo.	298
Oriental Calculator	8vo.	437
Church Missionary Record, a Monthly Magazine 16 pp. Royal 8vo.—3 Vols., each	Roy.8vo.	182
Mechanics, Maráthí	12mo.	
Do. Gujarátí	"	
Vade-Mccum, Eng., Gujarátí, Hindustání and Persian	8vo.	117
Sindhi and English Dictionary	Roy.8vo.	500
Grammar of Maráthí Language in Portuguese	8vo.	129

LETTER FROM THE DEPUTATION TO NATIVE CHRISTIANS,
AT AHMEDNUGGUR ON INDUSTRIAL SCHOOLS.

QUILON, SOUTH INDIA,
January 2, 1855.

DEAR BRETHREN IN CHRIST—The translation of your memorial on the subject of an *Industrial School*, dated December 5th, did not come into our hands till the 25th, the day when the General Meeting of the missionaries at Ahmednuggur closed its session; though the document was communicated to the meeting at an earlier date. Of course it was not in our power to reply to it before leaving the Deccan; nor could we reach it, in the necessary order of our writing, till to-day. We commence our answer here, hoping to complete it on our way to Trevandrum. Should it be less full than you desire, and leave much to be supplied by our respected brethren in the mission, you will kindly remember the circumstances in which we are obliged to write.

It is true, as you have heard, that the American Board has had some experience in what may be called Industrial Schools. Farmers, carpenters, blacksmiths, &c., once formed a part of our missions to the North American Indians. We sent also a farmer with the first body of missionaries to the Sandwich Islands. This was a long time ago. The experiment at the Sandwich Islands did not succeed, and the farmer soon returned home. A female was afterwards sent to those islands to teach native women to weave, and she remains there still, being now aged, but has had little success in her especial vocation. The experiment among the North American Indians, who are an intelligent race and among whom the gospel has had much success, was continued long and in different missions; but the expenses in this secular department of these missions, were great. Such was the case even in pursuits in which it was at first supposed the avails of labor would go far to pay the way; and now, we believe, none of these arrangements are continued, except where the cost is borne by the government of the United States, and not at all by our Board of Missions. The Industrial School was substantially involv-

ed in all these experiments. The leading object was to teach the useful arts ; and the effort was made among the *youth*, where only it can succeed.

Perhaps the cause of failure existed as much in the *laborers*, who were sent out for the purpose, as among the people whom they went to teach. The men and women employed in the missionary service are of like passions with others. Who is sufficient of himself for any sphere in the missionary work? It is God's grace alone which sustains the missionary, and that grace is promised by our Saviour to those who go forth to proclaim his gospel. Without that, not one of the beloved brethren, who reside among you as ministers of Christ, would long contentedly endure an absence from their native land and perhaps from children, without the prospect of any earthly remuneration. Now Christ will be with his ministers who go abroad to preach his gospel. But it is not so clear that he requires his people, as such, to send forth teachers of the arts and secular pursuits of life, even to converts from heathenism in any circumstances, nor that such laborers, going forth on such a mission, have his promise of special grace to sustain their spirits and make them agreeable fellow-laborers, and able to endure unto the end. It is not time yet to know how the German missions among the Canarese and Malialese of Southern India (one of which we have visited) will succeed with their industrial schools. They have already had a somewhat various experience with their lay-helpers. But if any may be expected to succeed with such schools, it is the Germans; for German artizans more readily adapt themselves to subordinate situations and trying circumstances, than American or English laborers of the same class. At any rate, our experience has taught us, that it is not conducive to the spiritual strength and prosperity of missions to send laymen from America to work as teachers of the arts and pursuits of secular life. However we may account for it, such is the fact. The Lord has not so smiled upon our past efforts of this sort, as to cause them to succeed, or to indicate his pleasure that they should be repeated. The results have in no case been such as to justify a long continuance of the expense. Yet not a few of the persons thus employed have possessed much excellence of character.

But there were also causes of failure among the *people who were to be benefited by these efforts*; that is to say, in the very nature of the work to be done. It requires more time, industry, and patience to learn a new trade or occupation in life, than is generally sup-

posed, or than even real converts to Christianity are usually prepared for. *Adults* will rarely succeed well, even should the motive be as strong as that set forth in your memorial. And with the most skilful, patient and faithful instructors, it is a great labor to teach any one of the arts to *youth*; exercising, meanwhile, sufficient control over their conduct, and so forming and guarding their habits, that their trades shall be useful to themselves and their community in after life. We have known lay-missionaries, of rare qualifications and the most exemplary faithfulness, who have seemed to have more to try their natural strength of character, than even the preachers of the gospel.

We cannot of course know precisely how it would be in India. In one respect, the circumstances here are unlike those in the missions to which we have adverted, and would seem to be more favorable to success. Such new trades and pursuits are deemed here essential to a Christian livelihood, especially for the Mahar converts. There is the strong motive of necessity to ensure a prompt and persevering activity. But let us not lose sight of the precise object we have now in view. It is not to furnish *employment to families* for the purpose of *supporting them*, but a *school for teaching the several useful trades*, by means of which support may ultimately be gained, independently of pakils, and castes, and the other striking peculiarities of India society. Now, as we have already said, these trades must be taught to the *youth*, if taught effectually; and youth will everywhere, to a great extent, be little affected by motives drawn from the circumstances of their community. Youth is unreflecting and inexperienced.

By this time you may be ready to ask—If missionary societies may not turn aside from their appropriate work to teach converted Mahars how to live independently of their pakils and employers, then how are the Mahars to rise and maintain a proper Christian existence?

We do not suppose they will do this without much suffering, much temptation, much trial of their patience and faith. This is true of all classes—Brahmins, Kunbis, Mahars, Mangs. If they enter the kingdom of heaven, it will be through much tribulation. There are no devices by which the greater number will escape this result. Under the protection of British law and power, they may not now be cast into the fire, nor slain with the sword. They may

escape imprisonment, and the utter wreck of property. But the history of the church shows, that the propagation of the gospel in all ages is effected through much suffering on the part of the converts. The case has seemed hopeless and desperate, except as the arm of the Lord was revealed. The question has ever been, "By whom shall Jacob arise, for he is small?" When the Lord Jesus sent forth his disciples to make the first inroads upon the heathen world, he said to them, "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." If it was so with the Apostles, what must it have been with their converts? Nothing in the circumstances of the first Christians is more strongly forced upon our attention, than their extreme poverty. Even in Corinth, Paul's description of the first members of the church might well be applied to many who are now brought into the kingdom in this land;—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things that are mighty; base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." 1 Cor. i. 26—29. Elsewhere he speaks of them "as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. vi. 10. And what depth of poverty was there in the enterprising churches of Macedonia. "In a great trial of affliction the abundance of their joy and their deep poverty abounded into the riches of their liberality." Indeed the sufferings of the disciples in the first ages of the church of Christ, and in almost every stage of its aggression on the powers of darkness since that time, are most exactly described in the apostle Paul's remarkable account of the sufferings of God's faithful people before his time. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy); they wandered in deserts, and mountains, and in dens and caves of the earth." Heb. xi. 36—39.

We have not time, nor is it necessary, to go into the history of the propagation of the gospel. The Lord's ways of planting his

religion, and making it take deep root, in different ages and different portions of the earth, are higher than ours, and his thoughts than ours. But we are well assured that he makes much use of suffering. That Christ's people may know him and the power of his resurrection, they must have "fellowship in his sufferings." Phil. iii. 10. Like the holy Apostle, they must in their measure "fill up that which is behind of the afflictions of Christ." Col. i. 24. We may be sure, that if severe trials come not in one form, they will in another. Where do we find reason to believe that a pure, vigorous, enterprising, glorious church of Christ can be formed out of the corrupted, debased masses of heathenism, but by a process that shall reach and dissolve, as it were, the very elements of society?

As it is not in the power of man to create the new community, so neither is it in his power to build it up. The whole must be referred to the wisdom and grace of God our Saviour. Apart from that wisdom and grace, the whole will seem to us an impossibility. But as in ages past, God will complete what he begins. In ways we now think not of, he will provide employment and sustenance for the outcast convert and for his starving family; and all the more readily and better, perhaps, for missionaries attending only to the especial work he has given them to do.

We should not do justice to our convictions, were we to close our reply to your interesting memorial without saying plainly, that we believe our Board of Missions will more effectually promote the object you have in view, in the end, by restricting the use of its funds wholly to the direct propagation of the gospel among you. If persons are instructed in secular pursuits, and if temporal distress be relieved, it should be by private charity. This we believe to be as true of all missionary societies, as it is of the American Board. If they connect temporal objects, however excellent in themselves, with their spiritual object of eternal and inconceivable value, the result will be to secularize and to weaken and ultimately to destroy the missionary work. The whole strength and safety of that work are in its spirituality. It includes all that is embraced in the high command to publish the gospel abroad through the earth; and it includes no more; and missionary societies, as such, should be asked to do no more than this.

We trust, beloved brethren in Christ, that you will be strong in faith, and will labor in the good work of the Lord, believing that,

somehow, He will, in his own time and way, give you a place and an inheritance in the land wherein you dwell, and will make you a blessing in all its length and breadth. The more converts and churches are multiplied, and the more patiently they endure as seeing Him who is invisible, the sooner will you attain conceded rights that shall be respected in the great social body. Let your grand effort then be, through God's grace, to multiply converts and churches, wherever you can exert your influence; and the Lord crown your labors with success.

We are, dear Brethren,

Yours in Christian bonds,

R. ANDERSON,

A. C. THOMPSON,

Deputation.





